

Islamic Boycotts in the Context of Modern War



Understanding, implementing and calling to Islamic boycotts
in the context of the Zionist-globalist war on Islam

By Mohammed Ibrahim Ludwick

Islamic Boycotts in the Context of Modern War

By Mohammed Ibrahim Ludwick

Reviewed and edited by Sheikh Sulayman al-Kindi

Table of Contents

Introduction.....	3
1. The ruling on boycotting.....	10
1.1 The ruling on defensive jihād and its relation to boycotts.....	10
1.2 The rulings on the means are like the ruling on the ends.....	13
1.3 Why is economic warfare more important today than in the past?.....	14
1.3.1 Organization of production and consumption.....	14
1.3.2 Political and moral authority.....	16
1.3.3 Modern warfare and asymmetric war.....	17
1.4. Unity and the principle of reciprocity.....	20
2. The method of boycotting.....	26
2.1 Setting intention: boycotts are part of economic warfare.....	26
2.2 Prioritization.....	28
2.3 The Zionist-dominated world financial system.....	29
2.3.1 Jihād.....	31
2.3.2 Hijrah.....	33
2.3.3 Zuhd.....	34
2.3.4 Black market activities.....	34
2.3.5 Avoiding national currencies.....	35
The gift economy.....	36
Foraging and salvaging.....	37
Bartering or local currencies.....	38
Traditional marriages.....	38
2.3.6 Small scale production and the informal economy.....	41
2.3.7 Avoiding banking and insurance.....	41
2.3.8 Avoiding taxes.....	42
2.3.8 Digital currency.....	43
2.3.9 Avoiding educational institutions controlled by the kuffār.....	44
2.5 Boycotting nations.....	45
2.5.1 First priority: the West and Allies (minus Muslim-majority countries).....	46
2.5.2 Second priority: The Russia-China alliance.....	50
2.5.3 Third priority: The “Third World”.....	52
2.5.4 Fourth priority: Muslim-majority countries.....	54
2.5.5 Muslim majority regions in Muslim minority states.....	59
2.6 Boycotting corporations.....	60
3. Benefits of boycotting.....	62

3.1 Countering cultural colonization.....	62
3.2 Weakening ribā-based currency networks.....	64
3.3 Supporting Muslim autonomy and economic development.....	66
3.4 Health benefits.....	66
4. Cautionary notes.....	68
4.1 Avoid arrogance, showing off, and looking down on others.....	68
4.2 Don't burden yourself with more than you can bear.....	70
4.3 Consider harms and benefit.....	72
4.3.1 Jobs, business ventures, and investment.....	72
4.3.2 Consumption.....	77
4.3.3 Prioritization of benefits.....	78
4.4 Wisdom in advising.....	79
4.6 Beware of forming bonds with deviants.....	80
5. Doubts.....	81
5.1 The ruler must declare a boycott.....	81
5.2 The Prophet ﷺ did business with the kuffār.....	86
5.3 Boycotts are not effective.....	90
5.4 Everything is connected anyway.....	91
5.5 Boycotting will harm Muslims.....	93
5.6 The amount of money going from Western corporations to war efforts by the kuffār is insignificant.....	96
5.7 If we boycott so many things, we will go back to the Middle Ages.....	98
5.8 You use a (insert item), so what's the point of boycotting?.....	103
5.9 Boycotting is extremism.....	104
5.10 Non-boycotted goods are too expensive.....	107
6. Conclusion: A Prelude to War.....	108
Background of the author.....	113

Introduction

All praise belongs to Allāh, the Most Generous, the Provider and Sustainer, the Giver and the Withholder. May prayer and peace be upon the Seal of the Messengers, Mustafa Muhammed ibn Abdullah, and upon his family and his companions, and upon those who follow them in righteousness until the Last Day.

Allāh, far is He from all imperfection, said:

وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ كُلُّ فِتْنَةٍ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

And know that your wealth and children are a test, and indeed the great reward is with Allāh.¹

And He, the Mighty and Majestic, ordered us:

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهُدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allāh. That is better for you, if you only knew.²

And it is reported from Abu Umamah, *raḍī Allāhu `anhu*, that the Prophet ﷺ said:

مَنْ أَحَبَّ اللَّهَ وَأَبْغَضَ اللَّهَ وَأَعْطَى اللَّهَ وَمَنْعَ اللَّهَ فَقَدِ اسْتَكْمَلَ إِيمَانَ

“One who loves for Allāh’s sake, hates for Allāh’s sake, gives for Allāh’s sake, and withholds for Allāh’s sake, will have perfect faith.”³

The purpose of this book is to incite the believers to *jihād* for the sake of Allāh, as Allāh *subḥānahu wa ta`ālā* says:

¹ Surah Tawbah, 28

² Surah Tawbah, 41

³ Sunan Abu Dawud, 4681

فَقَاتِلُ فِي سَبِيلِ اللَّهِ لَا تُكَلِّفُ إِلَّا نَفْسَكَ وَحْرِضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَن يُكَفَّ بَأْسَ
 الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُ بَأْسًا وَأَشَدُ تَنَكِّلًا

So fight in the cause of Allāh; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allāh will restrain the [military] might of those who disbelieve. And Allāh is greater in might and stronger in [exemplary] punishment.⁴

Jihād in the path of Allāh is among the most effective ways to call to Allāh, *azza wa jalla*. Calling to *jihād* is among the most important areas of *da’wah* in our time, since it is both one of the most vital elements of Islam— indeed, at the peak of Islam⁵— and one of the most widely neglected obligations.

Foremost among the causes of this neglect is *al-wahn*— the love of life and the hatred of death. Among the remedies for this disease, which itself is rooted in weak *īmān*, is to increase in obedience to the command of Allāh, *azza wa jalla*, to avoid His prohibitions, and to engage in constant *istighfār* and supplication for guidance:

يَا مُقْلِبَ الْقُلُوبِ ثِبْتْ قَلْبِي عَلَى دِينِكَ

“Oh Turner of hearts, make my heart steadfast upon your religion.”⁶

Since *jihād* in the path of Allah is one of the foremost routes to mercy and guidance from Allah, *Shaytān* and his *awliyā* constantly try to place obstacles in the path of Allāh to repel people from it. In His Book, Allāh, *azza wa jalla*, described the people of *Jahannam*:

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَعْوِزُنَّا عِوْجَأَ وَهُمْ بِالْآخِرَةِ كَفَرُونَ

“...[those] who prevented [people] from the path of Allāh and sought to make it [seem] deviant while they were, concerning the Hereafter, disbelievers.”⁷

⁴ Surah an-Nisa', 84

⁵ Sunan at-Tirmidhi, 2616

⁶ Sunan at-Tirmidhi, 2140

⁷ Surah al 'Araf, 45

In fact, the door to *jihād*, which is the door to the abundant mercy of the Most Merciful, is wide open, because Allāh is *al-Karīm, al-Jawād*. However, the deceptions of the *Shayṭān* and his *awliyā'* have caused a large number of the Muslims to perceive the path of *jihād* in our time as closed, such that many of us suffer from feelings of helplessness. Many Muslims lament, “If only the border of Filastīn were here, I would fight!” or, “If only the governments would allow us to go to Filastīn and fight!”

Even Muslims living in America, the true power base of the Zionist occupation of Filastīn, have *imāms* appointed over them who are approved by the *kuffār*. These *imāms* tell them that striking the disbelieving Americans and their war machine is “extremism,” “terrorism,” “betrayal,” and “breaking a covenant.” What is this covenant, who agreed to it, and is it valid according to *sharī'ah*? Do the *kuffār* truly provide us with security, or are they waging war against Islam, both in their lands and the lands of the Muslims? In the lands of the Muslims, evil “scholars” devise clever arguments in defense of rulers whose betrayal of Islam and service to the *kuffār* becomes more clear every day.

Doubts spread by evil and misguided “scholars” have caused many Muslims to hesitate about taking action. This leads to a vicious cycle. Neglecting the commands of Allāh leads to low *īmān*, and low *īmān* leads to further neglect of the commands of Allāh. Even when we realize that *munāfiqīn* and agents posing as leaders are feeding us lies, our *īmān* is too weak to take action and make the sacrifices necessary to expel the *kuffār* from our lands and restore the honor of the Muslims.

As widespread neglect of the obligation of *jihād* continues, the need for *jihād* in the path of Allāh, *azza wa jalla*, has not decreased. Rather, like a neglected garden, the need for action increases with time as the fragrant flowers and fruit trees are overgrown and strangled with foul weeds and choking vines. The longer the work of cleaning the garden is neglected, the greater the task of restoring the order and beauty of the garden becomes.

As with the task of cleaning a garden, the fewer the number who accept the obligation of *jihād*, the greater the burden they must carry. This is a task for the entire *ummah*, but only a few are willing to do the work. Even those who make a resolution to take action are filled with doubts about what to do and how to do it. The workers in the garden fear that they will destroy roses and figs while clearing the weeds. Those who set to work exhaust themselves, yet the fruits of their work are barely visible. The *shayāṭīn* of the humans and *jinn* seek to diminish, obscure, and cover their successes. And so even many courageous believers find themselves in a state of paralysis.

The situation has become worse than simply abandoning *jihād*— we have reached a level where most Muslims are directly or indirectly helping the war efforts of the forces of

disbelief. We have become so embedded in economic networks under the control of the *kuffār* that our labor, taxes, buying and selling strengthen our enemies. The severity of this calamity is apparent when we consider the words of the Beloved of Allāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

الْمُسْلِمُ مِنْ سَلِيمَ الْمُسْلِمِينَ مِنْ لِسَانِهِ وَيَدِهِ

"The Muslim is the one from whose tongue and hand the Muslims are safe."⁸

In many ways, the situation is unprecedented. Never since the blessed *hijrah* from Umm al-Qura to al-Madīnah al-Munawara have the Muslims been in such a state of subjugation. Extricating ourselves from this situation requires *mujtahidīn* with deep understanding of the *shari'ah* of Allāh, *azza wa jalla*, and who are capable of applying their knowledge to present realities.

There is a desperate lack of this leadership. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ اِنْتِزَاعًا يَنْتَزِعُهُ مِنَ النَّاسِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّىٰ إِذَا لَمْ يُقِّيِّ عَالِمًا، اتَّخَذَ النَّاسُ رُؤُوسًا جُهَالًا، فَسُئِلُوا فَأَفْتَوُا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا

"Verily, Allāh does not take away knowledge by snatching it from the people; rather, He takes away knowledge with the death of the scholars until, when He leaves no scholar behind, the people turn to the ignorant as their leaders. They are asked, so they give religious judgments without knowledge. Thus they are themselves astray and lead others astray."⁹

Scholars who implement what they know are killed. Scholars who speak the truth are imprisoned and subject to defamation, character assassination, and censorship. The enemies of Allāh, *subḥānahu wa ta`ālā*, amplify the voices of deviants to drown out the voices of the truthful. The education system is divided into a secular system, divorced from religious principles, and religious education, divorced from present realities. This obstructs the process of training scholars capable of navigating our situation.

⁸ Sahih al-Bukhari, 6484

⁹ Sahih Muslim, 100

We need a degree of political and economic independence so that we can train and provide platforms to scholars who can speak freely to provide the guidance necessary to take action, but we need such scholars in order to achieve this level of political and economic independence. Defeatism has affected the *ummah*. We either claim a perpetual “Meccan phase” where we abandon fighting entirely, or we adopt methodologies of the *kuffār* like democracy and secularism, straying both from *tawḥīd* and the *sunnah* in the process.

To escape from this trap, we need ways for the masses of Muslims to participate in the struggle to re-establish the political authority of Islam. We need ways that any Muslim, regardless of their level of *īmān*, knowledge, or courage, can participate in the struggle. We need means by which we can increase our political and economic strength and increase in *īmān* through obedience to Allāh, *subḥānahu wa ta`ālā*. Boycotts, although a small and inadequate part of the overall struggle, have the potential to be a step in this direction. Even if we are unable to strike the enemy militarily due to weak *īmān*, inability, or confusion and doubts about the right methods, the least we can do is reduce our support for our enemies as much as possible.

The goal of this book is the quantitative and qualitative amplification of Islamic boycotts by the permission of Allāh, *azza wa jalla*. Quantity, in terms of the number of Muslims participating, the number of enemies targeted, and the number of methods employed. Quality, in terms of the overall impact by optimizing patterns of buying, selling, working and investing.

Many scholars have praised boycotts and argued for their permissibility and recommendation according to Islam, but less attention has been given to the exact method of implementation, goals, and benefits of boycotts. This book seeks to bring additional evidence to motivate the reader to implement boycotts and to be better able to call others to them. The ultimate aim of all this is to maximize the harm inflicted on the disbelieving enemy and minimize our benefit to them, and to maximize the benefit to the Muslims and minimize the harm we suffer.

Of the greatest acts of obedience is to support Islam and the Muslims, and of the most severe acts of disobedience is to support and help belligerent disbelievers. When Allāh allows someone to engage in an act of obedience, it is a sign of Allāh’s pleasure with that person. Conversely, being unable to perform acts of worship is a sign of His displeasure. By turning toward *jihād*, even with small steps, we may move toward the mercy and forgiveness of Allāh, *subḥānahu wa ta`ālā*, and hope that He may forgive us for neglecting our obligations. By His permission, this may be a means to open our hearts to greater acts of obedience and sacrifice in His path.

Boycotts are a very small effort compared to the sacrifices that the sahaba, *raḍī Allāhu `anhum*, made for the sake of this religion. However, our Lord is a Merciful Lord Who is capable of forgiving a prostitute simply for giving a thirsty dog a drink of water,¹⁰ and Who is capable of punishing someone with hell only for trapping a cat and causing it to starve to death.¹¹ We should not look down on any good deed, no matter how small.

فَنَّ يَعْمَلُ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلُ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

So whoever does an atom's weight of good will see it,
And whoever does an atom's weight of evil will see it.¹²

I ask Allāh to make our small deeds of obedience a means to bigger deeds of obedience, and to make our scales heavy with the work of *jihād* for His sake. I ask Allāh to make us aware of the methods that His enemies use to divert us from the truth and fight us, and to enable us by His strength and wisdom to counter and nullify their aggression, both the hidden and the apparent. I ask Allāh to strengthen the bonds of brotherhood and links between the Muslims; economic, political, military, spiritual, intellectual and emotional, so that we may face the enemies of Islam together as a single structure and a single body. *Āmīn.*

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

¹⁰ Sahih Bukhari, 3321

¹¹ Sahih Bukhari, 2365

¹² Surah al Zalzalah, 8-9

1. The ruling on boycotting

1.1 The ruling on defensive *jihād* and its relation to boycotts

In his renowned work, "In Defense of the Muslim Lands," Sheikh 'Abdullāh 'Azzām, may Allāh have mercy on him, clarified that defensive *jihād* is an individual obligation, or *fard 'ayn*. The sheikh quotes the view of the four *madhāhib*, emphasizing the view of Ḥanafī scholars, such as Ibn 'Abidin, *raḥimahullāh*, who writes:

وفرض عين إن هجم العدو على ثغر من ثغور الإسلام فيصير فرض عين على من قرب منه، فأما من وراءهم ببعد من العدو فهو فرض كفایة إذا لم يحتاج إليهم، فإن احتاج إليهم بأن عجز من كان بقرب العدو عن المقاومة مع العدو أو لم يعجزوا عنها ولكنهم تكاسلوا ولم يجاهدوا فإنه يفترض على من يليهم فرض عين كالصلة والصوم لا يسعهم تركه، وثم وثم إلى أن يفترض على جميع أهل الإسلام شرقاً وغرباً على هذا التدرج

"*Jihād* becomes *fard 'ayn* if the enemy attacks one of the borders of the Muslims, and it becomes *fard 'ayn* upon those close by. For those who are far away, it is *fard kifaya*, if their assistance is not required. If they are needed, perhaps because those nearby the attack cannot resist the enemy, or are indolent and do not fight *jihād*, then it becomes *fard 'ayn* upon those behind them, like the obligation to pray and fast. There is no room for them to leave it. If they too are unable, then it becomes *fard 'ayn* upon those behind them, and so on in the same manner until the *jihād* becomes *fard 'ayn* upon the whole Ummah of Islam from the East to the West"¹³

A similar statement is recorded from Ibn Taymiyyah, *raḥimahullāh*:

إذا دخل العدو بلاد الإسلام فلا ريب أنه يجب دفعه على الأقرب فالأقرب، إذ بلاد الإسلام كلها بمتزلة البلدة الواحدة

¹³ Hashiyat Ibn Aabidin, 3/238

"If the enemy enters a Muslim land, there is no doubt that it is obligatory for the closest and then the next closest to repel him, because the Muslim lands are like one land."¹⁴

Not only in Filasṭīn, but across the entire Muslim world, the militaries and forces of cultural colonization are plundering the wealth of the Muslims and spreading their Satanic ideologies. It is our obligation as Muslims to oppose the *kuffār* who wage war against us. This obligation becomes more pressing when these invaders manipulate the legal and educational institutions of Muslim lands in order to spread their kufr. The obligation falls on every one of us. May Allāh forgive us for our slackness in this regard, and guide us to rectify this deficiency. From the conditions of accepted repentance is the sincere intention to leave the sin from which one is repenting.

Allāh, the Mighty and Majestic, orders us:

انفروا خفافاً وثقالاً وجاهدوا بأموالكم وأنفسكم في سبيل الله ذلكم خير لكم إن كنتم تعلمون

"March forth, whether you are light or heavy, strive hard with your wealth and your lives in the cause of Allāh. This is better for you if you but knew."¹⁵

The *mufassirūn* differed on the meaning of this ayah, but there is compatibility between the different opinions, i.e.. one interpretation does not contradict the other. Some said "light" refers to youth, health, or wealth, while others said it refers to fighting on foot. Some said that "heavy" refers to those who are old, poor, or sick (and a narration states that the ayah was revealed after a fat man sought to be excused from *jihād*) while others said that it refers to fighting mounted on a horse or camel.¹⁶

The general meaning of the interpretation that relates to weakness is that some weakness or difficulty does not excuse us from the obligation of *jihād*. Even if the unjust government of the land we are living in prohibits participation in an obligatory *jihād*, as is the case for most of the Muslims, it does not lift the obligation from us. The Prophet ﷺ said:

لَا طَاعَةَ فِي مَعْصِيَةٍ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ

¹⁴ Al Fatawa al Kubra, 4/608

¹⁵ Surah at-Tawba, 41

¹⁶ Tafsir at Tabari, Tafsir ibn Kathir, 4:41

“There is no obedience in disobedience (to Allāh), obedience is only in goodness.”¹⁷

And in another narration he ﷺ said:

لَا طَاعَةَ لِخَلْقٍ فِي مَعْصِيَةِ انْخَالِقِ

“There is no obedience to the creation in disobedience to the Creator.”¹⁸

That being said, it is best to refer to people of knowledge before undertaking any action alone to ensure that the harm of an action does not exceed its benefit. For Muslims who are unable to participate directly in fighting due to such restrictions, weak īmān, or other forms of inability, there are still methods of participating in and supporting jihād. These methods include:

- du'a for the mujāhidīn.
- media support for the mujāhidīn.
- informing Muslims about the condition of the mujāhidīn and calling them to join and support them.
- financial support for the mujāhidīn.
- providing information about the disposition of the kuffār to the mujāhidīn.
- providing logistical assistance to the mujāhidīn.
- providing technical knowledge and advice to the mujāhidīn.
- learning and spreading knowledge about the correct methodologies for jihād.
- responding to doubts raised by enemies of Islam and munāfiqīn.
- assisting in disrupting the supply lines of the enemies of Allāh by means of economic warfare.

Boycotting can contribute to the last item. Aside from du'a, boycotting is one of the only items readily accessible to almost everyone while carrying no real risks. We must all do whatever is within our ability to support the struggle between īmān and kufr, and we must view boycotting as part of the larger obligation and implement it as much as possible.

فَاتَّقُوا اللَّهَ مَا أَسْتَطْعُمْ

So fear Allāh as much as you are able...¹⁹

¹⁷ Sahih Bukhari, 7527

¹⁸ Mishkat al-Masabih, 3696

¹⁹ Surah at-Taghabun, 16

1.2 The rulings on the means are like the ruling on the ends

Defensive *jihād* is an individual obligation which currently falls upon the entire *ummah*. Two principles are important to understanding the relation of this ruling to boycotting:

الوسائل لها أحكام المقاصد

The rulings on the means are like the rulings on the ends²⁰

أن ما لا يتم الواجب إلا به فهو واجب

Whatever is necessary to complete an obligation is itself an obligation.²¹

If boycotting is necessary to achieve the goals of defensive *jihād*, then it becomes an individual obligation similar to the obligation to fight. Boycotting is an essential part of modern warfare, and so falls under the same general ruling as defensive *jihād*. Just as Muslims have agreed upon the necessity of adopting new technologies in warfare, such as planes and tanks, it is necessary to adopt methods and techniques of economic warfare.

Economic warfare has become an essential part of modern warfare, such that no state today would consider waging war without it. Banning enemy states, organizations, or individuals from purchasing or selling goods and services is one of the most important elements of modern economic warfare.

These methods have become more important in the modern era for two reasons:

- 1) The increasing complexity of the supply chains required for producing advanced technologies.
- 2) The religious, moral, and political importance of economic growth and prosperity as a legitimating factor in the belief system of liberalism.

If we consider the reasons why economic warfare has become more prominent in the modern era, the necessity of these methods will become more apparent.

²⁰ Sharḥ Manzūmah ‘al-Qawā’id ‘al-Fiqhiyyah li ‘as-Sa’dī

²¹ Ibid.

1.3 Why is economic warfare more important today than in the past?

The more interconnected the world economy becomes, the more important economic warfare becomes. According to the historical records available, the world economy is now more interconnected than ever. This means that economic warfare is now more important than it has ever been.

1.3.1 Organization of production and consumption

In the past, military production was much less dependent on international trade than it is today. Logistics were handled by riding animals which could feed on fodder grown anywhere, and weapons and armor were produced with a relatively high degree of autarky.

The development of European technology occurred parallel to the rise of the European global empires, starting with the Portuguese empire in the 9th century Hijri, followed by the Spanish, Dutch, French, British, and now American empires. Each of these empires achieved a greater degree of penetration into world markets, and used the wealth derived from this penetration to develop their technology and industry.

Three factors relating to economic organization contributed to this process; economy of scale, comparative advantage, and access to raw materials.

Economy of scale

Modern industry requires high levels of efficiency, and larger scale production leads to greater production efficiency.²² This principle is apparent even with small businesses. If a restaurant owner drives to the market to buy 10 kg of meat, the expense of driving is almost the same as if he buys 100 kg of meat. If his restaurant has many customers, he can offer food at a lower price and make a bigger profit per meal served.

As European countries expanded their control over colonial markets, their industrial production became more efficient. Before World War 2, these countries forced colonized lands to consume their products by directly controlling their trade policy. After the war,

²² Western economics focuses almost exclusively on maximizing production, ignoring the fact that these patterns of productions are often very disconnected from needs for consumption. For this reason, Western economic models are obsessed with maximizing consumption even at the expense of individual and environmental health.

international institutions like the IMF and World Bank took over this task by means of loans contingent on policy reform. Through both phases, there were deliberate efforts to engender inferiority complexes among colonized peoples to push them to purchase more imported products.

In this model of production, even buying non-military goods supports military production. Military industry has strong links to civilian industry; for example, high demand for steel and aluminum products increases the scale of forges and processing plants that produce processed metals. If there is more demand for steel and aluminum products from non-military industries, it also lowers the prices of materials for military industries.

Comparative advantage

The growth of modern industry depends heavily on regional competitive advantages, sometimes called “comparative advantage.” This term describes the ability of different regions to specialize in producing certain products at a lower cost than other regions. Factors like regional climate, the cost of energy, the proximity to natural resources, the type of infrastructure present in an area, the number of workers with certain skills, and the legal structure of the jurisdiction all affect the cost of production.

Increasing the volume and scope of trade relations enabled cheaper production of goods, as more regions were integrated into a single network of production and distribution. Different regions invested in equipment and education that lowered their costs of production for specific goods or services. This same effect was one of the reasons for the prosperity of the early Islamic empire; the relative openness to trade within the Islamic lands led to more effective regional specialization by way of expanded trade. As the Muslims became divided, more barriers to trade appeared, leading to economic losses and stagnation.

The more regions and people participate in the modern international economic order, the lower costs become and the more advanced technologies can be produced. The present state of Western industry and technology is a reflection of the size of world trade networks under the control of Jews and Christians.

Access to materials and components

More complex technology depends on more different raw materials and components produced in different countries. An iPhone, for example, contains parts from 43 different nations. These parts are manufactured using materials and components sourced from

many more countries. The more complex a technology, the bigger its global “footprint” is likely to be.

The disruption of even one raw material can have a major effect on production. For example, Ukraine produces around half the world's supply of neon, an element the lasers used in microchip production require. When Russia invaded Ukraine, neon production stopped, causing prices to shoot up and aggravating a global shortage in the supply of semiconductors. Disrupting the supply of components can also have an impact.

1.3.2 Political and moral authority

Under Christianity, the basic assumption was that the government rules because it is the will of God. There was no belief that the people had the right to remove the ruler at any time if they didn't like their living conditions or if they disagreed with his decisions. The people viewed obeying the ruler in both times of hardship and plenty as the will of God.

The rise of modern democracy and secularism changed this. In the new worldview, the legitimacy of the ruler depended on his ability to provide economic growth, jobs, and public welfare. If he does not provide enough economic growth, the people remove him.

This is not only because the people worship their desires rather than Allāh, *azza wa jalla*. It is also because these societies are enslaved to *ribā* by the Zionist elite and their slaves and allies, and must constantly increase their output to service ever-growing debt. The emergence of modern liberal governance in Christendom occurred roughly parallel to the legalization of *ribā*. Thus, both political and economic stability depends on constant economic growth. Since the entire economy is built on debt, stalling economic growth causes a series of defaults on debt.

Moral legitimacy is also linked to economic growth in modern liberal secularism. Proponents of liberalism argue that their beliefs are correct because legal and political systems based on these beliefs have succeeded in increasing material standard of living for many people. They do not care that the system involves many crimes against Allāh, *subḥānahu wa ta`ālā*, and humanity, or that it is unsustainable and causes environmental, psychological, and social problems. They do not care that the people living under this system stray ever further from their true purpose in life. Their education systems have indoctrinated them to measure success primarily in terms of economic growth and material enjoyment.

Throughout its history, liberalism has depended on enlarging a Christian and Jewish dominated world market. It has depended on replacing local self-sufficiency with specialized production in products demanded by a world market under the control of liberal institutions controlled by Christians and Jews. Every military action by the West is shaped by calculated intention to expand the influence of the liberal world market as a means of achieving more economic growth.

To cut the tentacles of this world market means to threaten the regimes of the West with the collapse of both their political, economic and moral authority.

1.3.3 Modern warfare and asymmetric war

No major power is capable of holding power without skilled navigation of the dimension of economic warfare. Looking at the Second World War provides ample evidence of this.

Economic warfare played a major role in the conflict, with different parties in the war preventing their citizens from dealing with enemy countries. Factions involved in the war attempted to prevent their enemies from obtaining materials necessary for military industries, not only by prohibiting selling to enemies; there were also attempts to buy up supplies of key materials from neutral countries to prevent them from falling into the hands of the enemy.

If you need any more evidence of the importance of economic warfare, consider the efforts the *kuffār* go to bar militarily active Islamic groups and their members from participating in the global financial and economic system. This is discussed at greater length in the following section.

The nature of the current conflict between the Muslims and the *kuffār* is primarily political and economic rather than military. This is an asymmetric conflict (also known as a guerilla war) where the smaller party wears down the warmaking capacity of the enemy through extended fighting. This type of war is not won by striking a decisive blow, but rather by continuing to fight and outlasting the enemy. A CIA manual on asymmetric war states that “Guerilla warfare is essentially a political war... In effect, the human being must be considered as the priority objective in a political war.”

On a material level, there are two main determinants to victory in this war; the political will to fight and the economic means to fight. Weakening the economy of the enemy puts political pressure on the hostile government. This makes it more likely for a regime to

come to power which is less willing to wage war against the Muslims. This was the case with the election of US President Donald Trump by the American working class, partly on the basis of his promise to end “forever wars.”

Economically, the goal is to force the enemy to the point of exhaustion, since the larger force has a much higher cost to field their army. The most important calculation in this type of conflict is how much an action costs us relative to how much it costs them to counter it. The higher the cost to the enemy relative to our expenditures or losses, the greater the benefit of the action. Unpopular, high-profile wars, like the conflict between the Zionist occupation and the Muslims of Filasṭīn, have many economic costs, including triggering boycotts.

While the Zionist-dominated world economic order appears to be very powerful, it is also highly centralized. Centralized systems are much more susceptible to systemic collapse than more decentralized systems. This dynamic can be seen in the hadith of Rasulullah ﷺ:

مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزَّرْعِ، يَفِيُّ وَرَقُهُ مِنْ حَيْثُ أَتَهَا الرِّيحُ تُكَفِّهَا، فَإِذَا سَكَنَتِ اعْتَدَلَتْ، وَكَذَلِكَ الْمُؤْمِنُ يُكَفَّأُ بِالْبَلَاءِ، وَمَثَلُ الْكَافِرِ كَمَثَلِ الْأَرْزَقِ صَمَاءً مُعْتَدِلَةً حَتَّى يُقْصِمَهَا اللَّهُ إِذَا شَاءَ

"The example of a believer is that of a fresh green plant the leaves of which move in whatever direction the wind forces them to move and when the wind becomes still, it stands straight. Such is the similitude of the believer: He is disturbed by calamities [but is like the fresh plant he regains his normal state soon]. And the example of a disbeliever is that of a pine tree (which remains) hard and straight till Allāh cuts it down when He wills."²³

Although 'al-'imām 'al-Bukhārī, *raḥimahullāh*, interprets the Hadīth as primarily a believer's acceptance of divine decree, the parable of Rasulullah ﷺ also teaches us the importance of flexibility versus rigidity. While the tree is much bigger and appears stronger than the small, tender plant, it does not have the flexibility to endure severe weather. This lack of flexibility is visible in the specialization which is so central to modern

²³ Sahih al Bukhari, 7466

economic organization. Focusing on one type of activity leads to greater production, but less ability to deal with adversity.

To take just one of many examples of this, consider modern agriculture versus traditional agriculture; modern agriculture uses genetic modification, pesticides, herbicides, fungicides, and synthetic fertilizers to achieve very high yields, but reliance on a single crop leads to high vulnerability to blights. Traditional agriculture relies on a wide variety of crops, which leads to lower yields and efficiency, but this helps safeguard against catastrophic crop failure, since it is unlikely that blights will affect all of the different crops.

This same dynamic is visible in the “contagion” effect, which caused chain reactions in the Asian financial crisis of 1418 Hijrī and the events triggered by the US sub-prime mortgage crisis in 1429 Hijrī. The high level of interconnectedness of the world financial system enables high capital efficiency, but also exposes the system to systemic risks, since defaults on debt can lead to a cascading series of defaults. The same applies to production, since material shortages can force producers to shut down, raising costs for other producers “downstream” and forcing them to shut down as well. This also applies to employment and consumption, since mass unemployment leads to a drop in consumption, which leads to still more unemployment.

Given the current imbalance of power, there is no real military vulnerability where the Muslims can hope to strike a decisive blow against the oppressors. This economic dimension does, however, represent such a vulnerability. As such, it deserves as much or even more attention than the dimension of kinetic (purely military) warfare.

That being said, in the hadith it is the wind that uproots or breaks the tree, and likewise the downfall of the oppressing disbelievers will be by the power of Allāh, azza wa jalla, and not by our power. Nonetheless, Allāh has commanded us to strive with our lives and wealth for the benefit of our own souls. Victory may come by the power of Allāh, subhanhu wa ta’ala, through our actions, as when He said:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَاتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى وَلَيْلَيِّ الْمُؤْمِنِينَ مِنْهُ
بَلَّاَ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

And you did not kill them, but it was Allāh who killed them. And you threw not, [O Muhammad], when you threw, but it was Allāh who threw that He might test the believers with a good test. Indeed, Allāh is Hearing and Knowing.²⁴

Victory may also come directly from Allāh, the Mighty, the Wise. In either case, it is obligatory and best for our own souls to exert ourselves to the utmost. This includes employing strategies to exploit the weaknesses of the enemy, which is from the sunnah of the Beloved of Allāh ﷺ. The possibility of economic strategies having greater potential to inflict retribution on the aggressing enemy than military strategies is more evidence that employing these strategies is a necessary component of struggle in the path of Allāh.

1.4. Unity and the principle of reciprocity

International sanctions are one of the most common political tools used by the United States today. If a country opposes them, they ban any companies from that country from selling their products internationally. If they catch anyone buying from those companies, they punish him with fines or imprisonment. They also ban American companies from selling anything to that country. They maintain this pressure until the country submits to the will of America and its Zionist masters.

Some targeted sanctions are limited to organizations and individuals connected to those organizations. Once a person is sanctioned, they are banned from buying and selling from American companies or transacting within the international financial system. To enforce sanctions, the West often punishes those who buy from or sell sanctioned individuals or organizations. Muslim countries targeted by some form of Western sanctions include Filastīn, Syria, Yemen, Somalia, Sudan, Mali, Libya, Lebanon, Iraq, and Afghanistan. Organizations and individuals targeted by sanctions include anyone involved in military resistance against Western occupation or attempts to establish Islamic governance.

Once the *kuffār* sanction a person, organization, or government, the US immediately freezes any bank accounts they hold within the Zionist-dominated financial system. In many cases, they also seize the money in the bank account. They may also seize other assets of sanctioned individuals like real estate and vehicles. They often sell these assets in auctions and place the profits into their treasury.

Even ordinary Muslims who do nothing to oppose Western and Zionist domination are targeted by unfair trade practices which restrict their buying and selling. Western and

²⁴ Surah al Anfal, 17

Zionist-backed international institutions offer Muslim countries conditional loans and infrastructure “aid” which often comes along with debt. They then use the debt to force these countries to open up to the import of Western products. Western countries do not reciprocate, often keeping tariffs in place which protect businesses and industries inside their own lands. This restricts the freedom of businesses in Muslim countries to trade, while granting greater freedom to the *kuffār*. This gives an unfair advantage to the *kuffār* and puts them in a dominant position relative to the Muslims. In this way, Western countries are able to build up their domestic industries while flooding markets in Muslim countries with cheap products, undermining local industries.

This state of affairs is completely contrary to the principle of reciprocity (القاعدة مقابلة بالمثل). In Islamic jurisprudence, the application of this principle to international trade is often traced to Umar ibn al Khattab, *raḍī Allāhu `anhu*.

عَنْ أَيِّ مَحْلٍ لَا حَقٍّ بْنِ حُمَيْدٍ، قَالَ: قَالُوا لِعُمَرَ: كَيْفَ نَأْخُذُ مِنْ أَهْلِ الْحَرْبِ إِذَا قَدِمُوا عَلَيْنَا؟ قَالَ: كَيْفَ يَاخُذُونَ مِنْكُمْ إِذَا دَخَلْتُمُ إِلَيْهِمْ؟ قَالُوا: الْعُشْرُ. قَالَ: فَكَذَلِكَ خُذُوا مِنْهُمْ.

Abu Mijlaz Lahiq bin Hameed narrated: “It was asked of Umar ‘How much should we take from *ahl ul harb* (ie. *kuffār* who do not pay jizya or reside in *dar al Islam*) when they enter upon us?’ He said ‘How much do they take from you when you enter upon them?’ He said ‘A tenth.’ He said ‘Then as they take from you, take from them.’²⁵

Many scholars reiterated this principle in both trade and warfare. Imām Shafī'i, *raḥimahullāh*, said:

لَوْ أَنْ مَعْتَدِيًّا مُشْرِكًا اعْتَدَى عَلَيْنَا، كَانَ لَنَا أَنْ نَعْتَدِي عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْنَا

“If a transgressing polytheist attacks us, it is upon us to attack him in the same manner that he attacked us.”²⁶

Al imām al Shaybani, *raḥimahullāh*, said:

²⁵ Al Mughni, 9/350

²⁶ Al Umm, 2/174

فإن كانوا لا يأخذون من تجارنا شيئاً لم نأخذ من تجارهم أيضاً شيئاً، لأن الأخذ بطريق المجازاة، فإن شرطوا في أمان الرسل ألا يأخذ عاشر المسلمين منهم شيئاً، فإن كانوا يعاملون رسالنا بمثل هذا ينبغي للمسلمين أن يشرطوا لهم هذا ويوفوا به، لأن هذا موافق لحكم الشرع فيجب الوفاء به ...

"If they do not take anything from our merchants we will not take anything from their merchants either, because the taking is by way of recompense... So if they provide security to our envoys on condition that the Muslim tax collector does not take from them, and they then treat our envoys accordingly, then it is only correct that the Muslims impose the same condition upon them, and fulfill it, because this is in accordance with the *shari'ah* ruling which must be fulfilled.²⁷

Al Sarkhani, may Allāh have mercy on him, said:

فأما أهل الحرب فالأخذ منهم على طريق المجازاة، كما أشار إليه عمر بن الخطاب - رضي الله عنه -، ولسنا نعني بهذا أن أخذنا بمقابلة أخذهم، فأخذهم أموالنا ظلم، وأخذنا بحق، ولكن المراد أنا إذا عاملناهم بمثل ما يعاملوننا به، كان ذلك أقرب إلى مقصود الأمان واتصال التجارات

"As for *ahl ul harb*, taking from them is by way of compensation, as indicated by Umar ibn al Khatab, may Allāh be pleased with him. By this we do not mean that we take in lieu of what they took, because they took from us wrongly while we took from them rightfully. Rather, it means that we treat them in the same way that they treat us, and that is closer to achieving the aims of security and free-flowing trade."²⁸

وأما الحربي فإما أمر بأخذ العشر منهم، لأنهم يأخذون منا العشر، فأمر بأخذ العشر منهم؛ إذ الأمر يبيننا وبين الكفار مبني على المجازاة، حتى إنهم إن كانوا يأخذون منا الخمس،

²⁷ Sharh al-Sir al-Kabir 5/189

²⁸ Al Mabsoot, 2/199

أَخْذَنَا مِنْهُمْ أَنْفُسَهُمْ، وَإِنْ كَانُوا يَأْخُذُونَ مِنَا نَصْفَ الْعَشْرِ، أَخْذَنَا مِنْهُمْ نَصْفَ الْعَشْرِ، وَإِنْ
كَانُوا لَا يَأْخُذُونَ مِنَا شَيْئاً فَنَحْنُ لَا نَأْخُذُ مِنْهُمْ شَيْئاً

"As for the people of war, it is ordered to take the 'ushr (tenth of traded goods) from them because they take the 'ushr from us. So as they take a tenth from us, we take a tenth from them, because relations between us and them are built on reciprocity. If they take a fifth from us, we take a fifth from them, and if they take a twentieth from us then we take a twentieth from them, and if they take nothing from us then we take nothing from them."²⁹

So the principle of reciprocity is firmly established in *shari'ah*, both in trade and warfare. If the *kuffār* blockade the Muslims and prevent us from buying and selling, as is the case in Gaza and many other areas where *mujāhidīn* are fighting to establish the rule of Allāh, then the principle is to attack them by the same method by preventing the buying and selling of their products.

Some ignorant ones or hypocrites might try to argue that these blockades only affect certain areas, while other areas are able to trade freely. The answer to this is that we are commanded to unity:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَلَا تَفَرُّقُوا

Hold fast to the rope of Allāh all together, and do not become divided.³⁰

The Prophet ﷺ described the *ummah* as a single body:

الْمُؤْمِنُونَ فِي تَوَادُّهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ مُثْلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضُوٌ تَدَاعَى لَهُ سَائِرُ
الْجَسَدِ بِالسَّهْرِ وَالْحَمْى

"The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever."³¹

²⁹ Al Mabsoot, 2/198

³⁰ Surah Al e Imran, 103

³¹ Sahih Bukhari, 6011

The agreement with the people of Yathrib established in the early days of the first Islamic state stipulated:

وَإِنْ سَلَمَ الْمُؤْمِنُونَ وَاحِدَةً، لَا يَسْأَلُ مُؤْمِنٌ دُونَ مُؤْمِنٍ فِي سَبِيلِ اللَّهِ إِلَّا عَلَىٰ سَوَاءٍ
وَعَدْلٌ بَيْنَهُمْ

“And the peace of the believers shall be one. If there be any war in the way of Allāh, no believer shall be under any peace (with the enemy) apart from other believers, unless it (this peace) be the same and equally binding on all.”³²

Even if Muslims are not assaulted in a certain region, an assault on Muslims in another region is an assault on all of us, and so it is appropriate for us to react in solidarity. If the Muslims in Gaza are subject to blockades from all sides, then it is necessary for us to lift this blockade however possible. From the means of applying pressure to achieve this aim is applying the principle of reciprocity and blockading the belligerent *kuffār*.

Consider the level of unity that the *kuffār* demonstrate. What would happen if the Muslims blockaded a single US state, like Florida? Would the Americans in New York say “We dislike this, but we will not retaliate because they are still allowing us in New York to trade with them”? Of course not— they would consider it as an act of war and strike against the blockade with all available means. Soldiers from New York would act as a single unit with their compatriots in Florida in fighting against those who had disrupted trade in Florida.

Even the level of unity between diverse Christian and secularist nations is greater than the unity among the imaginary nation-states imposed upon the Muslim lands. For example, imagine if Turkey accused South Cyprus of terrorism and prevented all goods from entering or leaving the country. There would be a broad-based political and military response against Turkey, including crippling sanctions and assaults on the blockading forces.

This kind of unity has now been restricted to nation-states, so that Moroccans would view an attack on Rabat to be an attack on themselves, but would not react the same way to an attack on Algiers. Likewise, the Algerians would react much more strongly to an attack on Algiers than they would to an attack on Rabat. The *kuffār* work to convince us that the

³² *as-Sīrah 'an-Nabwiyyah* of 'Ibn Kathīr

Muslim lands are comprised of some 54 nation-states, while Allāh proclaims that we are one ummah:

إِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ وَإِنَّا رَبُّكُمْ فَاعْبُدُونِ

This nation of yours is one nation and I am your Lord, so worship Me.³³

The division of the Muslims and our weakness are two sides of the same coin. The ruler of each nation-state fears for his own position, and so even those leaders who have some affinity for Islam are afraid to defend Muslims who are under attack. At the same time, this lack of mutual support is the source of the weakness is the cause of their insecurity and fear. This forms a vicious cycle; disunity gives rise to weakness, and weakness gives rise to disunity. To break out of this cycle, it is necessary to consider attacks on the Muslims in any region in the same manner we would consider an attack on our own city or family.

إِنَّمَا الْمُؤْمِنُونَ إِخْرَوْهُ

The believers are but brothers.³⁴

If we accept and live according to the worldview Allāh, *subḥānahu wa ta`ālā*, revealed to us in His Book and through the sunnah of His Messenger ﷺ, then we must apply the same level of sanctions and hostility that *kuffār* demonstrate toward us, without considering artificial national divisions imposed on us by the enemies of Allāh. Just as Muslims who strive to establish Islam are boycotted and prevented from buying and selling, those *kuffār* who impose boycotts on us must be prevented from buying and selling. Just as the *kuffār* prevent their own citizens from purchasing those who are subject to sanctions, Muslims must present a united front in imposing the boycott on the *kuffār*.

This is in accordance with the principles of our Islamic law, and if there is no *imām* to implement it, then it falls upon us as individuals to implement it to the extent of our ability.

³³ Surah al Anbiya, 92

³⁴ Surah al Hujurat, 10

2. The method of boycotting

Having examined the obligation and necessity of boycotting, we move to the method of implementation. As with any act of worship, the first step is to set the right intention.

2.1 Setting intention: boycotts are part of economic warfare

The Prophet ﷺ said:

إِنَّ اللَّهَ لَا يَقْبِلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا، وَابْتَغِ يَرْبُو وَجْهَهُ

“Allāh does not accept any deed, except that which is purely for Him, and seeking His pleasure.”³⁵

And he ﷺ said:

إِنَّمَا الْأَعْمَالَ بِالنِّيَاتِ

”The deeds are by intentions”³⁶

In addition to purifying our intention to undertake a boycott purely for the sake of Allāh, azza wa jalla, it is also helpful to understand what exactly a boycott is, and what goals we are pursuing with it. Boycotts are a single tool in the toolset of economic warfare, and economic warfare is only one aspect of total warfare, along with information warfare, psychological warfare, political warfare, kinetic warfare, electronic warfare, and so forth. Limiting a war campaign to a single tool is as absurd as trying to build a house with only a hammer while refusing to use drills, saws, or levels.

In modern times, boycotts have become a tool for “passive resistance” of the kind approved by the *kuffār*. Any Muslim engaged in a boycott must strive to be free from this kind of thinking. Allāh, the Mighty and Majestic, says in His book:

³⁵ Sunan an-Nasa'i, 3140

³⁶ Sahih Bukhari, 1

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا الْنَّصَارَى حَتَّىٰ تَتَّبِعَ مِلَّهُمْ

And never will the Jews or the Christians approve of you until you follow their religion.³⁷

Surely, Jews and Christians are pleased with the Muslim who limits his opposition to them to peaceful protests and boycotts. This concept of “passive resistance,” in the tradition of Gandhi, a modern idol of the *kuffār*, is a core precept of the modernist religion of democracy. Some of the most prominent hypocrites in the Gulf have openly voiced support for the idea of Palestinians pursuing their rights exclusively through such non-violent means.

Muslims who participate in boycotts must reject these ideas. We are not “voting with our dollars,” as some in the West say. Rather, we have clear goals:

- 1) Destroying the political will and economic capacity of hostile states (especially the Zionist occupation of Filasṭīn and America) to occupy and plunder Muslim lands.
- 2) Stopping the supply of materials that support the war efforts of the *kuffār*.
- 3) Dismantling *apostate* and *munafiq* proxy governments ruling over Muslim lands on the behalf of the *kuffār*.
- 4) Freeing the Muslim lands from economic dependence on the *kuffār*.
- 5) Ending the detrimental cultural influence of the *kuffār* over the Muslims and vitalizing Islamic identity.

Setting the correct intention can make even a mundane action into a source of spiritual reward. If a Muslim works with the intention of earning money, he will get what he intends— the money. If he works with the intention of earning money so that he can obtain the necessities of life in order to worship Allāh, fulfill the rights of his family which Allāh commanded him with, and benefit the *ummah*, then his work becomes an act of worship for which he will be rewarded by Allāh, *in sha Allāh*.

The same applies to boycotting; if we view it as part of a national liberation struggle, then the best outcome will be the liberation of a nation. If we view it as a means of fulfilling the command of Allāh by supporting our believing brothers and sisters and striving against the disbelievers, we will be rewarded for it by Allāh, *subḥānahu wa ta`ālā*.

³⁷ Surah al Baqara, 120

There are additional benefits to having the right intentions. Any project is more likely to be successful with a clear vision in mind. If we understand how boycotting contributes to larger goals, it will increase our motivation to continue and intensify the boycott.

If we approach boycotting while understanding it as an act of war, it can also help to shift our mentality. Currently, many Muslims view our relations with the disbelievers as mutually beneficial, but this is not the reality. Our relations are imbalanced and slanted in favor of the *kuffār*, and this imbalance is key to maintaining their power. Conscious boycotting is a reminder of this injustice and a move to correct it.

2.2 Prioritization

Many dilemmas arise in implementing boycotts. Mental and material colonization has advanced to the point where dependence on products produced by enemies of Islam is almost universal. It is therefore necessary to set priorities. This is in accordance with the principle:

إذا تزاحمت المفاسد واضطرب إلى فعل أحدها قدم الأخف منها

If there is a clash of harms and one is forced towards doing one of them, then the lighter of them is preferred.³⁸

In our present situation, it is impossible to completely boycott everything and everyone that deserves to be boycotted. Attempting to do so can bring more harm than benefit in many cases. Implementing a boycott will often mean choosing the lesser harm.

When boycotting, many Muslims focus on corporations that show open support for the Zionist occupation of Filastīn. This is very limited in effectiveness. The real goal of boycotting is removing the sources of wealth that feed the oppression of our brothers and sisters in Islam and manifesting that Allāh's word is the highest. This requires more than just changing the brand of coffee or cola that we drink.

The commercial, financial, industrial, and educational networks of the Zionist-dominated world order are tightly interwoven and most nations and corporations are part of these networks. The focus of boycotting must expand beyond individual countries or

³⁸ 'al-Qawā'id 'al-Fiqhiyyah li 'as-Sa'dī

corporations, which are only components of a larger system. The main target of the boycott must be the Zionist-dominated world system as a whole.

2.3 The Zionist-dominated world financial system

Domination of the world economic system is the main tool by which Zionists and their allies have gained influence and control over most of the nations in the world. It is only by exiting from and fighting this system that Muslims can be free of domination by the *kuffār*.

Before it is possible to exit and fight this system, it is necessary to understand what it is. In brief, it is a set of institutions that govern economic relations between individuals and organizations. Those who submit to the authority of these institutions are rewarded, and those who do not are punished. These institutions include central banks, development banks, stock exchanges, interbank settlement networks, foreign exchange markets, insurance companies, credit rating bureaus, the United Nations, and FinCEN, and so forth. Also included in this system are all those institutions that participate in and submit to these organizations, including both national governments and corporations. Together, all these organizations and institutions form a kind of “financial alliance” of mutual support.

Pepsi and Coca Cola may appear to be rivals, but they both keep their money in banks, and these banks lend money to each other on the inter-bank lending market. If Pepsi’s bank experiences a shortage of capital, Coca Cola’s bank may help by giving them a loan. In other situations, Pepsi’s bank may loan money to Coca Cola’s bank. Likewise, if Indonesia’s central bank experiences a crisis, other countries will contribute to resolving the crisis by injecting capital via institutions like the Bank for International Settlements or the International Monetary Fund.

These institutions enforce punishments in case of disobedience. Punishments often involve restricting access to capital, materials, markets, and financial services. Punishment might involve public measures like downgrading credit ratings, governmental fines, and blacklisting. There are also some more hidden means of control, like speculative attacks on a company’s stock price or currency. A speculative attack involves buying large amounts of a currency or stock over time, and then rapidly selling it to cause a panic and crash its price and cause a “stampede effect.”

In these ways, the people who control the supply of money (bankers) can manipulate and control national economies and ultimately the entire Zionist-dominated liberal economic order. If one country or corporation is hit hard by a boycott, Zionists and their slaves and allies can move resources from other nations or corporations to fill in the gap. This system

forms a single body, so it is necessary to view it as a whole. Focusing only on the Zionist occupation, America or a few corporations is similar to fighting an enemy but restricting yourself to hitting only a few parts of his body. Allāh, subḥānahu wa ta`ālā, says:

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ حَاجَةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And fight against the disbelievers collectively as they fight against you collectively. And know that Allāh is with the righteous [who fear Him].³⁹

For boycotting to be maximally effective, it needs to target the entire Zionist-dominated financial network and everyone who is a part of it, just as the *kuffār* boycott everyone who is involved in Islamic movements to establish *shari`ah* and *khilāfah* by force.

To illustrate, consider a common boycotting choice— a Muslim stops buying Danone yogurt (a Western brand), and starts to buy Almarai (a Saudi brand) instead. On the surface, this seems good— now money from yogurt purchases is going to a Saudi business (which doesn't provide weapons to Zionists) instead of the West (which does).

However, this only delays the inevitable. Almarai owns farms in the United States where it sources the grass it feeds its cows in Saudi factory farms. The automated milking equipment it uses is sourced from countries that support the Zionists. They have bank accounts and insurance, and the money that goes into these accounts becomes part of a web of credits and debits which ultimately supports the Zionist-dominated world financial order.

The owners of these large corporations in Muslim lands all live very similar lifestyles. They drive luxury cars and ride in private jets purchased from the West. Their houses are furnished with Western furniture, lighting fixtures, and tiles. They own real estate in Europe and North America. They send their children to expensive private universities in the US and UK. Their personal wealth also goes into bank accounts, often in the US and Europe, where it bolsters the liquidity and overall strength of the financial system.

Even if they do keep a large amount of their wealth in a Muslim country, they pay taxes to national governments. These taxes are spent on purchasing Western military equipment, hiring Western consultancies for infrastructure projects, and building up foreign currency reserves composed mostly of dollars and euros.

³⁹ Surah at-Tawba, 36

Foreign currency reserves stabilize national currencies. The Saudi central bank pegs its currency to the US dollar. To do this, it has to buy large amounts of dollars. When the price of the Saudi rial goes down, the bank uses US dollars to buy Saudi rials on the open market, keeping the price of the rial tied to the dollar. Buying dollars props up and strengthens the US monetary system, which increases the power of America and the American economy.⁴⁰ This is the same economy which the Zionist occupation of Filasṭīn depends on for its survival.

Almost every nation in the world is locked into this system. The killing of Saddam Hussein and Muammar Gaddafi was linked to their refusal to play by the rules of this system, as is the international isolation of Iran, North Korea, and Russia. This system has enslaved most of the world, and even those that refuse to play by its rules live in its shadow.

This does not mean that boycotting Danone and buying Almarai is not worthwhile— it can still bring many of the benefits of boycotting. However, much greater benefit will come from striving to fight and to move out of the system entirely.

But when this system is so pervasive, how can we hope to challenge or escape it?

2.3.1 *Jihād*

Military *jihād* is highly effective in reducing the economic strength of the enemies of Allāh. It also leads automatically to comprehensive, high level boycotts by way of sanctions. Even a small contribution to *jihād* can lead to the Christians and Jews putting sanctions on both countries and individuals. For countries, many imports and exports will be blocked, and individuals may be placed on sanctions lists which makes it impossible to open bank accounts or engage in legal business contracts.

This may appear to be harmful, but it is actually beneficial.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَىٰ أَنْ تَكْرُهُوا شَيْئاً وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا
شَيْئاً وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

⁴⁰ This is discussed at greater length in 2.3.5.

Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allāh Knows, while you know not.⁴¹

Exclusion from the financial system forces a country or individual to find new ways of doing things. This is more difficult, but it also leads to more independence and resilience. A country has to develop its own agriculture and manufacturing, and develop its own credit networks instead of relying on international banks. This also deprives the international system of a big piece of potential market share.

For individuals, being banned from having a bankaccount forces them to rely less on the financial system. This decreases a person's support for *ribā*, as well as their indirect support for Zionists and their allies. Getting cut out of the financial system involves losses and difficulty, but it also inflicts losses on the enemy:

إِن يَسْكُنُ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ
الَّذِينَ ءَامَنُوا وَيَتَّخِذُ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allāh may make evident those who believe and [may] take to Himself from among you martyrs - and Allāh does not like the wrongdoers.⁴²

If we feel difficulty, loss, or pain as a result of participating in *jihād* and facing the subsequent sanctions, we should remember that we are also bringing difficulty, loss, and pain to the enemy.

Those who are too attached to this world to fight by military means or who cannot find a way can support the *mujāhidīn* financially. If someone is too attached to dunya to even do that, then they can verbally call to supporting *jihād*. Even these small contributions can lead to exclusion from the Zionist-dominated financial system. For example, some Muslims have lost their jobs at companies owned by *kuffār* for speaking out in support of the *mujāhidīn*. This forces them to either seek livelihood with Muslims or to seek greater economic independence.

⁴¹ Surah Baqarah, 216

⁴² Surah Aal e Imran, 140

Economic systems are based upon legal principles, and a truly Islamic economy must be based upon *shari`ah*. It is only through *jihād* by force of arms that *shari`ah* is established and upheld. Building an alternative to the Zionist-dominated financial system requires gaining control over resources and populations. The more territory is ruled by *shari`ah* and the stronger economic interconnection within this territory becomes, the more viable the Islamic economy will become as an alternative to the Zionist-dominated international economic system.

2.3.2 Hijrah

عَنْ مُعاوِيَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَنْقِطُ الْهِجْرَةُ حَتَّى تَنْقِطِ التَّوْبَةُ وَلَا
تَنْقِطُ التَّوْبَةُ حَتَّى تَلْعُمَ الشَّمْسُ مِنْ مَغْرِبِهَا

Mu`awiyah reported that the Messenger of Allāh ﷺ said, “Emigration will not end until repentance ends, and repentance will not end until the sun rises from the west.”⁴³

The *shari`ah* definition of emigration (*hijrah*) is to leave places of evil for places of righteousness. This primarily manifests as leaving the abode of disbelief (*dar al kufr*) or the abode of war (*dar al-harb*) for the abode of Islam (*dar al-Islām*). *Dar al-Islām* is a place where Islamic law is dominant over the affairs of the people.

Many scholars held migration from *dar al kufr* to *dar al-Islām* to be compulsory, and that it is a sin to remain in *dar al kufr* for one who has the ability to migrate. Others saw migration as recommended but not obligatory, and this view has become widespread in recent years.

This is a complex discussion and beyond the scope of this book. Whatever the ruling may be, *hijrah* is one of the most powerful and comprehensive forms of boycotting possible. Moving to a location with an Islamic government means that your taxes and economic activity support Islamic law, economy, and military actions rather than those of governments and societies hostile toward Islam.

There are few places in the world today, if any, that can be described as being under truly Islamic governments. However, there are degrees, so rather than viewing it as “black and

⁴³ Sunan Abu Dawud, 2479

white,” it is better to understand it as a spectrum. There are places where the government and society is more influenced by *shari`ah* and less hostile toward Islam, and places where the government and society are less influenced by *shari`ah* and more hostile toward Islam. Generally, it is better to live, work, and do business in places where Islam and *shari`ah* have a stronger presence and which are less integrated into the Zionist-dominated system. Migrating to a place which is less connected to the Zionist-dominated international economic system means that your buying, selling, labor, and taxes will all be less supportive of the enemies of Allāh, *subḥānahu wa ta`ālā*.

The topic of which regions and nations are less hostile toward Islam and less connected to economic networks controlled by the *kuffār* discussed in more depth in section 2.5.

2.3.3 Zuhd

Zuhd, or asceticism, is part of the *sunnah*, and has been practiced by the *awliyā'* of Allāh and scholars of Islam throughout history. There are many books written on this topic from a spiritual perspective. The primary goal of *zuhd* is to free ourselves from attachment to this world in order to dedicate ourselves to our true purpose— the worship of Allāh, *subḥānahu wa ta`ālā*.

Zuhd can also have a valuable economic impact. Many of the expenditures seen as essential to a modern lifestyle are actually unnecessary. Earning money to pay for these unneeded things often distracts us from acts of worship. By renouncing some luxuries and seeking to derive pleasure and enjoyment from the remembrance of Allāh, seeking knowledge, and other acts of *‘ibādah* instead, we also reduce the amount of funding that goes to the enemies of Allāh, *subḥānahu wa ta`ālā*.

2.3.4 Black market activities

A number of activities are *halāl* but illegal in certain jurisdictions. Some examples include smuggling people and goods across international borders, unlicensed money transfer services or *hawala*, smuggling of gold, precious gems and currency to circumvent capital controls, piracy, including software piracy and distributing pirated software, producing, selling, and maintaining software designed to break into or otherwise manipulate networks and programs, operating unlicensed Islamic schools, and operating other unlicensed services businesses— even preparing snacks or foods and selling them without licenses, permits or paying taxes.

It is also sometimes illegal to move the proceeds of such businesses into assets which are more resistant to seizure, commonly known as “money laundering.” These activities may nonetheless be *halāl* in some cases. For example, profits from gold smuggling could be used to pay for construction labor on an apartment building registered in the name of someone unconnected to the smuggling activities.

While these activities are viewed by disbelieving governments as “criminal,” many gangs that finance themselves by these means have considerable prestige and political influence. It is likely that any politically conscious, practicing Muslims organizing such ventures will face more resistance than ordinary gangs, but there may still be space to carve out niches in some regions.

Participating in black markets can provide alternate sources of income that are much less supportive to hostile governments than typical “legal” jobs and businesses. These sources of income sometimes actively undermine policies of hostile governments, such as those intended to deny arms to Islamic insurgencies or prevent capital flight. These activities can thus contribute to political and economic destabilization of Zionist-aligned regimes, provide a source of *halāl* income, and cut off support for hostile governments via labor and taxes at the same time.

These activities may lead to confrontations with authorities, imprisonment, and confiscation of wealth, but they can also be highly lucrative. When it comes to larger and more well-organized groups, prison time and loss of assets can be seen as a normal part of the cost of doing business.

2.3.5 Avoiding national currencies

Central banks and national currencies are an important tool used by Zionists and their servants and allies to manipulate the world’s political and economic system. Reducing the strength of these networks is an effective way to weaken the influence of the enemies of Allāh, *subḥānahu wa ta`ālā*. This is detailed at greater length in 3.2.

Fiat national currencies have no value on their own. Their price is determined by supply and demand, so the more people need a national currency, the higher its value will be and the more power its issuers will have. The main method of generating demand for national currencies is taxation, but trade, labor and consumption are also important. Since Zionists and their allies control the issuance of most national currencies, the less we use them, the less power they will have. Moving away from monetized activities to non-monetized

economic activity is an effective means of reducing the demand for national currencies, and therefore reducing their power.

Even outside power centers in North America and Europe, Zionists and their allies use national currencies to extract the wealth of nations by manipulating currency markets. Lowering the price of national currencies means that countries with stronger currencies can purchase exports from smaller countries at lower prices. Leaving these currency networks makes it more difficult for Zionists and their allies to drain the lifeblood of nations.

There are several methods for reducing reliance on national currencies.

The gift economy

When people exchange gifts with each other, they build credit relationships. If these relationships become strong enough, they can eliminate the need for banks, insurance, and even national currencies.

A simple example of non-monetized credit relationships is neighbors sharing food with each other. Relatives helping each other with child care is another. A strong tribe or community can render insurance unnecessary, as people support each other in crises.

Giving gifts is something that the Prophet ﷺ recommended:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ تَهَادُوا تَحَابُوا

Abu Hurayra narrated that the Prophet ﷺ said “Give each other gifts and you will love each other.”⁴⁴

The principle of reciprocity, or returning gifts in kind, is also mandated in Islam. Abdullah ibn Umar, *raḍī Allāhu ‘anhu*, narrated that the Prophet ﷺ said:

وَمَنْ أَتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ فَإِنْ لَمْ تَجِدُوا فَادْعُوا لَهُ حَتَّى تَعْلَمُوا أَنْ قَدْ كَافَأْتُهُ

⁴⁴ Al Adab al Mufrad, 594

“Whoever does you a favor, then reciprocate, and if you cannot, then supplicate for him until you think that you have repaid him.”⁴⁵

If neighbors, friends, and family members give gifts to each other or help each other and make efforts to reciprocate, credit relations are established. The stronger these relations become, the less reliance there will be on the cash economy. Gift economies also reduce tax revenues, since informal exchanges are much more difficult to tax than cash-based transactions.

It's best to build credit relationships with practicing Muslims. Since giving gifts builds love, we should strive to love for the sake of Allāh and strengthen the bonds of the *ummah*. When economic relationships become strong enough, they eventually turn into alliances, as interests overlap. Efforts to build informal credit networks will ideally focus on Muslim communities. While business can be a good means of *da'wah* to disbelievers, a strong and mutually supportive *ummah* will be a much stronger form of *da'wah*.

Foraging and salvaging

Foraging or salvaging materials also deprives national currencies of power. This is one reason why Zionist-dominated economies enact building codes that ban vernacular architecture and push populations to construct buildings using materials that must be purchased by money. For example, earthen houses are often banned or discouraged to support cement and structural steel industries. A person collecting locally available earth and using it to build has much less need for national currencies than one who purchases everything.

Making homes more costly to build also pushes up home prices by reducing the available supply of housing. Higher prices and higher building costs push people to take loans from (Zionist owned or allied) banks to obtain housing. In other words, these regulations push people toward greater participation in the Zionist-dominated system.

This situation illustrates the importance and the value of living under *shari`ah*, since this would be impossible due to the absence of *ribā*. It also illustrates the importance of evading these policies as a means of weakening the Zionist-dominated financial system. *Hijrah* to lands with less regulation may mean giving up certain luxuries or benefits, but it can also mean living in a legal environment with much less pressure to support institutions controlled by Zionists and their allies.

⁴⁵ Sunan an-Nasai, 2567

Housing is a notable example, but foraging and salvaging is possible with medicine and nutrition as well. Learning about traditional remedies and treatments enables directly harvesting local plants for medical needs. Even in urban areas, it is sometimes possible to collect excess vegetables from markets or restaurants and feed it to animals such as chickens and sheep, and then eat the eggs and drink the milk of these animals.

A very symbolic example of Zionists attempting to cut off foraging is the Zionist occupation's decision to ban Palestinians from collecting wild za'atar. If you study the policies of governments that depend on national currencies, you will find many such examples that push people away from a non-monetized relationship with the bounty Allah has given us, and toward reliance on relationships mediated by national currencies.

In addition to reducing participation in national currency networks, these activities also reduce overall waste levels, which is something praiseworthy in Islam.

يَبْنَىٰ عَادَمَ حُذُوا زِينَتُكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُّوْا وَأَشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ

Oh children of Adam! At every place of worship, wear your (best clothes as) adornments. Eat and drink but do not waste. In fact, He does not like those who are wasteful.⁴⁶

Bartering or local currencies

In some situations, it may be possible to directly barter rather than bringing cash into a transaction. It may also be possible for groups of Muslims to organize and agree to trade with each other using gold, silver, grain, representative currencies like “time credits,” or other forms of wealth. This could happen with small groups of Muslims who agree to live near each other and trade with each other, or by means of groups organized on social media within a neighborhood or city.

Traditional marriages

Pushing women into professional labor outside the home is central to the Zionist-dominated world order's agenda. Families are among the strongest media for credit relationships, and the integrity of families depends on the sanctity of marriage. Men

⁴⁶ Surah al-Araf, 31

and women working in mixed contexts inevitably leads to affairs, whether emotional or sexual. This degrades the quality of marriages. It doesn't matter if the flirting and affairs happen before or after marriage— an emotional affair with a co-worker can do significant damage to future marriages as well as present marriages.

This forms a vicious cycle— as more women are pushed into workplaces, more marriages break apart. This pushes even more women into workplaces, leading to more divorce.

Many industrially produced products purchased with national currencies are unnecessary anyway if women stay in the home and develop home industry. This is also ideal according to Islam:

وَقُرْنَ فِي بُيُوتِكُنَّ وَلَا تَبْرُجْ أَجَنَّبِيَّةَ الْأُولَىٰ وَأَقِنْ الْصَّلَاةَ وَأَتِينَ الزَّكَوَةَ وَأَطْعَنَ اللَّهَ وَرَسُولَهُ وَإِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرُكُمْ تَطْهِيرًا

And abide in your houses and do not display yourselves as [was] the display of the former times of ignorance. And establish prayer and give zakah and obey Allāh and His Messenger. Allāh intends only to remove from you the impurity [of sin], O people of the [Prophet's] household, and to purify you with [extensive] purification.⁴⁷

The Prophet ﷺ said:

صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاةِ هَا فِي حُرْجِهَا وَصَلَاةِ هَا فِي مَخْدِعِهَا أَفْضَلُ مِنْ صَلَاةِ هَا فِي بَيْتِهَا

“It is more excellent for a woman to pray in her house than in her courtyard, and more excellent for her to pray in her private chamber than in her house.”⁴⁸

عَنْ عَلَيِّ ، أَنَّهُ قَالَ لِفَاطِمَةَ : مَا خَيْرُ النِّسَاءِ قَالَتْ : لَا يَرَى النِّسَاءُ الرِّجَالَ وَلَا يَرَوْنَهُنَّ ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : إِنَّمَا فَاطِمَةَ بَضْعَةَ مِنِّي

⁴⁷ Surah al Ahzab, 33

⁴⁸ Sunan Abi Dawud, 570

Ali, *raḍī Allāhu ‘anhu*, said: ‘I asked Fatima, *raḍī Allāhu ‘anha*, “What is best for a woman?” She said “That she sees no man, and no man sees her.” I went to the Messenger of Allāh ﷺ and told him that and he said “Surely, Fatima is a part of me.”⁴⁹

One reason modern, Western culture views the issue of women in Islam so critically is because modern economies have moved the center of economic life from the home to factories, retail outlets and offices. This makes modern homes into tombs or prisons rather than bustling hubs of production and commerce. In this context, to ask a woman to spend all her time at home seems oppressive. When a woman’s female neighbors and relatives are all away at work, staying at home can feel like being isolated.

The real beneficiaries of the death of the home are beneficiaries of the Zionist-dominated financial system. Women working for salaries rather than in the home increases demand for national currencies, since many of the goods and services obtained in the home without money are purchased instead. Women working outside the home are also more likely to have bank accounts, retirement funds, insurance policies, car loans, and so forth. All of this strengthens the financial system under the control of Zionists and their allies.

Women working at home can produce many items, including soap, cosmetics, perfumes, clothing, jewelry, food, beverages, art and medical preparations. It’s possible to make your own sweets rather than buying packaged chocolates and candy. Almost every cosmetic and beauty product can be produced at home using locally available ingredients. Soap, both for personal use and washing clothes, can be produced using locally produced animal fat or oils. Fragrances can be distilled by collecting flowers and plants and distilling them in pot stills. Nutritional and medicinal plants can be raised both indoors and in home gardens. Many women greatly enjoy knitting or sewing clothing.

Women in the context of healthy marriages also provide many vital services, including education, psychological care and support, medical care and nursing, cleaning, grooming and hygiene, and so forth. All of this reduces the need for Zionist-controlled national currencies. The more women work outside the home, the more of these goods and services become dependent on national currencies.

Home-based goods and services can be exchanged within networks formed along with Muslims who are aware of the need for boycotting. The bigger these networks become,

⁴⁹ Hilyatul Awliyā’, 1481

the more efficient and capable of competing with Zionist-aligned corporations they will become.

In addition to reducing reliance on national currencies, home production eliminates the need to research whether corporations have links to the Zionist occupation or America.

2.3.6 Small scale production and the informal economy

It is almost always better to buy from small-scale, informal producers rather than large businesses and corporations. The reason for this is that most large corporations have close links with national governments, and most national governments are either allied with or in the service of the Zionist world order.

In lower income countries, buying from small scale producers often means going to traditional markets rather than supermarkets or malls. In countries without traditional markets, it may mean looking for local producers on classified websites. It is possible to obtain many food items as well as some clothing and household items in this way.

Buying from small-scale producers is less effective than a gift economy or barter economy because it still involves using national currencies. However, smaller producers and traders are more likely to keep their money in the underground, untaxed economy, so the money is less likely to be taxed. These producers are also less likely to use banking, insurance, and legal services that are more tightly embedded in the Zionist-dominated financial order.

2.3.7 Avoiding banking and insurance

Banks are a key element of the enslavement of humanity by Zionists and their allies. Governments work on behalf of banks to force as many people as possible into opening and using bank accounts. Private banks are actually the main issuers of national currencies in the form of loans.

Banks never have enough money on hand to cover all their liabilities. If enough people withdraw their money from banks, it can cause them to collapse in a “bank run.” If enough banks collapse at the same time, it can cause a worldwide financial crisis which would be a severe blow to the power of Zionists and their allies.

Removing all money from banks is not only a powerful political and economic action; it is also a wise precautionary move. When banks collapse, the funds of depositors disappear. This has happened repeatedly throughout the history of banking. In the event of

budgetary crises or political instability, governments are also known to seize bank deposits.

Avoiding banks also means avoiding insurance, since the insurance industry feeds the broader finance industry. Interest on capital reserves is a huge source of revenue for insurance companies and also a major form of support for the banking sector. This helps to explain why many Zionist-aligned governments make many types of insurance mandatory.

Following Islamic prohibitions on banking and insurance, as with many other forms of Islamic legislation, supports the goals of boycotting. This guideline applies equally to “Islamic banks,” which are fully part of the Zionist-dominated system. Islamic banks are nothing more than a trick or “Trojan horse” used to trick Muslims into entering the Satanic Zionist-dominated financial system.

2.3.8 Avoiding taxes

As mentioned in 2.3.5, taxes are the main engine powering Zionist-controlled national currencies, so finding ways to avoid taxes reduces the power of the enemy. The more involved a nation is in fighting against Islam, the more effective reducing tax payments will be at reducing Zionist power.

There are legal ways of reducing taxes, such as reducing consumption or taxable earnings, moving to another country, or using legal loopholes and offshore tax havens. There are also methods which are illegal in some jurisdictions, such as misrepresenting income and expenses, smuggling, mislabelling items on customs declarations, sale contracts, rental agreements, and others.

Zakāt, while a spiritual purification of wealth and a pillar of Islam, is also a form of tax. Despite the importance of *zakāt*, a number of Islamic scholars permitted hiding wealth from *zakāt* collectors if the ruler is known to be corrupt or misusing the *zakāt* funds. According to the Kuwaiti Encyclopedia of Fiqh, the majority of Mālikī and Ḥanafī jurists stated that it is not only permissible, but obligatory to hide wealth from an unjust Muslim ruler.⁵⁰ This is in the case of a Muslim ruler who is misusing the *zakāt* funds, so what about in the case of a *kāfir* that is using the funds to wage war against Muslims or spread their way of life and ideology?

⁵⁰ Al-Mawsu'ah al-Fiqhiyyah al-Kuwaitiyyah, 23/307

Regardless of what *ijtihād* you choose to follow, you should carefully weigh the risks and benefits of avoiding taxes. Some tax avoidance practices, such as underreporting the price of a car on a bill of sale, are common and carry almost no risk. Others, such as falsifying a company's accounting documents can be very high risk and can bring severe penalties.

Some activities may combine well with plans for *hijrah*. For example, if a person intends to undertake a high risk activity to avoid taxes, they could do so shortly before migrating in order to avoid potential consequences.

2.3.8 Digital currency

Digital currencies, most notably Bitcoin, can facilitate the process of exiting the banking system. Bitcoin is a digital currency network which was designed with the express intent of undermining the Zionist-controlled, *ribā*-based world financial system. It is not an ideal currency from an Islamic standpoint (despite what some Muslims who have a personal financial stake in Bitcoin's success will argue) but it is an effective means of weakening and destabilizing the Western financial system for the near future. Digital currency can also facilitate *jihād* by enabling new funding channels for the *mujāhidīn*, and as a means of safely moving wealth during the process of *hijrah*.

Bitcoin is better than other digital currencies because it is decentralized, resistant to manipulation and has well developed infrastructure, as well as a “first mover advantage.” Many other digital currencies can be frozen or censored on the request of authorities under Zionist influence. Some centralized digital currency networks, most notably Tether's USDT, have frozen the funds of Muslims for political reasons. These networks (called “stablecoins”) hold reserves in national currencies, which supports Zionist war efforts as explained 2.3.5. Likewise, centralized digital currency exchanges like Binance cooperate fully with Zionist forces against the Muslims so should be avoided as much as possible. Other networks, like Monero, may be genuinely outside of the control of the authorities, but are less user friendly and more susceptible to market manipulation.

Bitcoin is a good alternative to national currencies as a vehicle or savings. It is also used for conducting a mass “speculative attack” on the US dollar. As more people realize the advantages of Bitcoin over the dollar, a “stampede” effect occurs which could eventually lead to the collapse of the US dollar. This could greatly reduce the ability of the United States to wage imperial wars against the Muslims and provide military support to the Zionist occupation of Filastīn.

As long as the internet continues to function, such an event is more or less inevitable. By investing in Bitcoin, Muslims may participate in this attack on the dollar and on national currencies generally, and also realize profits if they are able to hold over an extended period of time. Muslims should not invest in Bitcoin if they are unable to hold it over an extended period of time, because being forced to sell in a market downturn can lead to losses.

One well known decentralized exchange is called Bisq, but these exchanges typically take longer to learn. However, it is worth the effort to do so, especially if you intend to use Bitcoin to avoid taxes or engage in black market activities.

2.3.9 Avoiding educational institutions controlled by the *kuffār*

Some studies estimate that foreign students generated around \$52 billion in annual revenue for the UK economy in recent years. The US brought in as much \$40 billion some years. These nations derive many other secondary benefits from foreign students— for example, they often look to foreign students as a kind of “talent pool” for recruiting scholars, researchers, and technicians.

Indirect profits over the long term are much greater than the money they gain directly through tuition and living expenses. They train students to work with Western materials, methods, and technologies. In this way, even the students who they do not select to work for them return to their home countries, spread Western ideas, and purchase Western materials for their work. In fact, education in Western universities is one of the biggest avenues for the cultural and economic colonization of the Muslim *ummah*.

This also applies not only to universities, but also institutions such as British and American accreditation boards and standardized tests. In addition to generating profits, these institutions exert influence on schools in Muslim countries and prepare students to enter the Zionist-dominated economic system. All of this locks the Muslims into the Western economic system and a perpetual cycle of dependence and weakness.

Transition to other methods of studying and working can be frightening, but as long as we depend on neo-colonial institutions we will not build our own institutions. Remember the words of Allāh, *subḥānahu wa ta`ālā*:

فَالشَّيْطَنُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلَيْهِ

Satan threatens you with poverty and orders you to immorality, while Allāh promises you forgiveness from Him and bounty. And Allāh is all-Encompassing and Knowing.⁵¹

2.5 Boycotting nations

Since the *ribā*-based world financial order is transnational, boycotting products from certain countries can be a kind of diversion. Corporations may rebrand and even relocate to avoid political problems in certain nations. Meanwhile, their beneficiaries remain the same.

This is why fighting and escaping from the system is more important than boycotting any single country. That being said, there is still benefit in boycotting products from certain countries. If a boycott does force a corporation to relocate, it weakens the nation the corporation moves from, and strengthens the nation that it moves to. Since some nations are more hostile to Islam than others, this can be a major benefit.

Boycotting nations is more important than boycotting individual corporations that take a public stance in support of oppressors. Corporations may provide some direct support to the Zionist occupation in the form of charity, but the amount of support they provide to the war by means of contributing to national governments is far greater than any direct donations.

When it comes to boycotting nations, we need to consider the entire *ummah*. Our brothers and sisters in Filasṭīn deserve our support, but so do other oppressed Muslims. Economic warfare is necessary against all powers hostile to Islam and the Muslims. It is not only unfair to neglect other crises in the Muslim *ummah*, it is also a strategic mistake. The current situation in Filasṭīn is a result of the weakness of the Muslims worldwide.

We must also boycott with the same intensity on behalf of our brothers and sisters in Kashmir, Syria, Burma, Central African Republic, Somalia, Yemen, and all of the *ummah* from the East to the West. If we neglect to support the Muslims in other regions, we will perpetuate the oppression of Palestinians, because the strength of the Muslims anywhere is the strength of the Muslims everywhere. The solution is the fortification of the entire *ummah*.

⁵¹ Surah al Baqara, 268

This means considering the interests of the entire ummah first, and putting them before regional or tribal agendas.

There are generally four groups in terms of boycotting; 1) the West, 2) the Russia-China bloc, 3) the “third world,” and 4) the Muslim majority countries.

Within each of these groups there are priorities based on the level of hostility toward the Muslims and the size of the contribution to the war against Islam. Generally speaking, the first group takes the highest priority in boycotting, followed by the second, third, and fourth.

The following is a rough attempt to rank all of the nations of the world according to their overall hostility toward Islam and the Muslims and the relative importance of fighting and boycotting them. This list also has relevance for decisions about migrating to a Muslim country, since migration necessarily means supporting the economy of the destination country.

The lists that follow are guidelines to encourage consumer and investor decisions that will increase the strength of Islam and the Muslims and decrease the power of the disbelievers. Aiming to work and trade in countries lower on the list, and avoid working and trading with countries higher on the list will help to advance toward this goal, *in sha Allāh*.

2.5.1 First priority: the West and Allies (minus Muslim-majority countries)

The most hostile and harmful countries against Islam and the Muslims today are without a doubt the descendants of Rome, the Western alliance, led by the United States and European Union and including Canada, Australia, may Allāh curse and destroy them all. Also within the scope of this general alliance are Japan, Taiwan and South Korea. Although the Asian countries are much less engaged in fighting the Muslims, they play an important economic role in supporting the liberal Western bloc. India is also a highly hostile country and a major supporter of the Zionist occupation— only the support of the US and the UK exceeds that of the Indian government. May Allāh liberate the Muslims of India from the rule of the wicked Hindu *mushrikīn*, and humiliate, destroy, and scatter the worshippers of cows and monkeys.

The alliance of Russia, China, and Iran is the main opposition to Western hegemony. In some ways, China may be more harmful, according to the statement of Allāh subḥānahu wa ta`ālā:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودُ وَالَّذِينَ أَشْرَكُواۚ وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوْدَةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرَىٰ ذَلِكَ بِأَنَّ مِنْهُمْ قِسِيسِينَ وَرَهْبَانًا وَأَنَّهُمْ لَا يَسْتَكِبُرُونَ

You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allāh ; and you will find the nearest of them in affection to the believers those who say, "We are Christians." That is because among them are priests and monks and because they are not arrogant.⁵²

The Western countries, although they have mostly distorted or abandoned Christianity as a way of life, are still deeply influenced by Christian ideology, so in some ways are less toxic than the Chinese *mushrikīn*. However, the global influence of Western powers is much more pervasive, and the amount of energy they put into fighting the *ummah* as a whole far exceeds China, Russia, and Iran's aggression.

Furthermore, China, Russia, and Iran are eager to challenge the West's hegemony. This can bring them into direct confrontation with the West. The weaker the West becomes and the stronger the Russia-China bloc becomes, the more likely a direct confrontation which could greatly weaken both. Thus, for products which cannot be sourced from Muslims or more neutral countries, it is preferable to purchase them from Russia, Iran, or China. At the same time, more neutral countries are always preferable for making purchases or investments if no Muslim option is available. This third group includes much of Latin America, Africa, and many countries in the Asia-Pacific region.

Among the Western countries, the most hostile and harmful country is the **United States**. The United States provides large amounts of weaponry and military assistance to the Zionist occupation. It also props up the puppet governments that Western intelligence have helped to take control over the Muslim lands. These Western-backed governments are key to the survival of the Zionist occupation.

The US and the Zionist occupation that refers to itself as "Israel" are counted here as one country. The reason for this is twofold; first, the economic and political links between the

⁵² Surah al Ma'idah, 82

two countries are very strong, with a large number of Israeli passport holders having dual citizenship in the US. The US is completely dependent on Jewish, Zionist financing, which is why they are coerced into supporting the Zionist occupation against the interests of the American people. Second, the illusory distinction between the US and the Zionist occupation has caused many Muslims to consider doing business and living in America to be acceptable, so it's important to break down this illusory division in the minds of the Muslims.

The second priority in this list is the **UK**. The UK supplies large amounts of weaponry to the enemies of Islam and is the biggest supporter of America's wars against Islam and the Muslims. Historically, the UK has also been one of the main forces responsible for the division and cultural colonization of the Muslim world.

Third is **France**, which participates in almost every war of aggression and supplies weapons to the tyrant and oppressors suppressing Islamic revival. France also takes a leading position in the cultural dimension of the war. France has brought the curse of Allāh on themselves by arrogantly condoning defamation of our Noble Prophet ﷺ. They have also banned the face veil in an attempt to force Muslim women to become as depraved and degenerate as their women.

Fourth is **Germany**, which takes a leading role in the “soft power” aspects of the war. These efforts include accepting millions of Muslim immigrants and then working quietly to push them gradually out of Islam. They are also experts in using “humanitarian aid” and infrastructure to support the war efforts of their American allies. They use devious manipulation tactics to trick Muslims into integrating into the Satanic liberal world order. They have also historically been key contributors to the academic tradition of orientalism which is key to the Western war effort.

These four countries are the leading members of NATO, and all NATO countries should be considered as hostile. NATO membership requires a high degree of military cooperation, so support for any regime that is part of NATO means support for the military strength of the alliance as a whole. NATO also has a number of “major non-NATO allies.” Regimes granted this status have extensive military, intelligence, and logistical cooperation with NATO powers.

Muslim majority countries, although they include one NATO member and several major non-NATO allies, have been removed from this group for reasons explained in 2.5.4.

India is included as a top priority for boycotting because of its heavy support for the Zionist occupation, and because it is generally aligned with the West against China. Due to the large number of Muslims living in India and its Islamic history, however, I propose exempting businesses known to be owned and operated by practicing Muslims. I do not support such an exemption with Muslim-owned businesses in the West, for reasons explained in section 2.5.5.

With some exceptions, this list begins with NATO members and ends with major non-NATO allies. The exceptions relate to the scale of the participation in wars against the Muslims and stances on international issues like Filasṭīn. This prioritization can be amended based on qualified discussion of evidence from the Qur'ān, *sunnah*, and present reality.

All overseas possessions of countries like the US, UK, France, the Netherlands, etc. fall under the same label as the country that controls them.

Top priority group in order of priority

USA/Zionist occupation of Filasṭīn
UK
France
Germany
India (Hindu or munafiq owned businesses and the government)
Italy
Canada
Australia
Netherlands
Hungary
Austria
Croatia
Czech Republic
Japan
Philippines
Singapore
Taiwan
Switzerland
Denmark
Sweden
Norway
Finland

Iceland
South Korea
Romania
New Zealand
Spain
Poland
Belgium
Bulgaria
Greece and South Cyprus
Montenegro
Slovakia
Slovenia
Portugal
Latvia
Estonia
Luxembourg
Brazil
Argentina
Colombia

2.5.2 Second priority: The Russia-China alliance

Russia, China, Iran and countries aligned with them, despite their opposition to Western global hegemony, are absolutely deserving of large-scale boycotts and any other acts of war that the Muslims can muster against them. Much of Russia's territory was seized from Muslims, and they have massacred large numbers of Muslims in Tatarstan, the Caucasus, Turkestan, Crimea, and most recently in Syria. Russia's state sponsored mercenary group "Wagner" is active in fighting against Islamic movements across Africa, most notably in the Sahel but also Libya, Central African Republic, and Mozambique.

The Chinese are known for their extreme hatred of Islam. They are attempting to erase both Islam and Uyghur Muslim culture from occupied Turkestan and replace it with the grotesque Chinese communist ideology, and may Allāh cause them to fail and hasten their destruction.

Iran, a major ally of Russia and China, has been complicit in the mass murder of Muslims alongside the *kāfir* Alawi Bashar Assad. They have also been actively fighting against the Islamic revival and aggressively propagating their corrupted creed in Iraq, Yemen, and expanding their presence in many countries. The Shia in general have a history of hatred

of the Islam taught by the Prophet ﷺ and his companions, *raḍī Allāhu ‘anhum*, and they have maintained this evil tradition into the present era.

The calls of the Shia to unity with the people of the *sunnah* are not to be trusted— this is most likely their doctrine of *taqiyya* at work, and as soon as they have the opportunity they will happily stab the people of *sunnah* in the back in order to establish the supremacy of their distorted, false beliefs. In some ways, this makes them more dangerous than the Russians, Chinese, or the West; some Muslims are fooled by their outer appearance and consider them to be Muslims, which allows them to infiltrate the ranks of the Muslims and quietly build their influence.

It is likely due to their hatred of the people of the *sunnah* that world power brokers have allowed the Shia to grow stronger. The menace of Iran keeps the Gulf rulers afraid so that they will continue hosting US military bases and dumping billions upon billions into arms contracts with the West. With Sunni countries completely dependent on Western support, the West is able to exercise enough influence to ensure that truly Islamic governments do not come to power.

Myanmar (Burma) also falls in this group, and is famous for the persecution of Rohingya Muslims by both the government and Buddhist militias. There are a few other Muslim-majority countries that are aligned with Russia, but they will be handled in the fourth priority group. The Central African Republic is also included in this group because of its close ties with Russia and because of the hostile actions of that government toward the Muslims in the country, including destroying thousands of mosques.

Some think that the countries in this group are worse than the West because of their violence and extreme hostility toward the Muslims. This is not the case— these countries show open enmity, while the West infiltrates Islamic discourse and distorts the religion without people realizing it. The cultural and ideological influence of the West is much more pervasive than that of Russia and China, whose appeal to Muslims worldwide is very limited. Aside from that, the West has more military, political, economic, cultural, and institutional power which they use against the Muslims, which makes them a higher priority both as a target for military operations and boycotting.

Second priority group in order of priority

China

Russia

Iran

Myanmar (Burma)
Central African Republic
Belarus
North Korea
Venezuela
Cuba

2.5.3 Third priority: The “Third World”

Most of the “third world” countries are former colonies in Latin America, Africa, and Asia-Pacific that function along the lines of colonial economic organization. These nations generally have limited hostility toward Muslims. This is partly because they are mostly exploited by the West and have few economic interests in Muslim lands.

Since these countries have so little involvement in the war against Islam, it is almost always better to engage in business activities in them if possible. Tax revenue and economic strength generated from this activity will translate to less overall harm to the Muslims. There are exceptions to this— for example, a number of “third world” countries in Africa have been involved in the invasion and occupation of Somalia in order to suppress attempts at *shari`ah* governance.

It is still better to work or buy in Muslim-majority countries rather than these countries if possible, but doing so would still be less harmful than supporting the West or the China-Russia bloc. This is not necessarily because these Christian or polytheist governments are better than the West, but rather because the governments are corrupt, inefficient and weak, so the harm of the governments absorbing revenue will likely be less overall.

Doing business in these countries comes with many challenges, but many foreign traders, Shami and Yemeni traders in particular, have had much success at it.

Third priority group in order of priority

Ethiopia
Burundi
Uganda
Armenia
Georgia

North Macedonia
Moldova
Tonga
Mexico
Botswana
Honduras
Guatemala
Costa Rica
El Salvador
Belize
Panama
Nicaragua
Ecuador
Bolivia
Peru
Uruguay
Paraguay
Chile
Guyana
Suriname
Dominican Republic
Jamaica
Haiti
Fiji
East Timor
Nepal
Sri Lanka
Vietnam
Cambodia
Mongolia
Laos
Bhutan
Papua New Guinea
Vanuatu
Tuvalu
Kiribāti
Solomon Islands
Marshall Islands
Palau
Micronesia

Cook Islands
Samoa
Nauru
Nigeria (South)
Ghana
Rwanda
Malawi
Côte d'Ivoire
Angola
Kenya
Cameroon
Mozambique
Congo-Kinshasa
Congo-Brazzaville
Liberia
Gabon
Zambia
Madagascar
Zimbabwe
Benin
South Sudan
Togo
Eritrea
Namibia
Lesotho
Guinea-Bissau
Mauritius
Eswatini
Cabo Verde
Sao Tome
Tanzania (except Zanzibar)
Seychelles

2.5.4 Fourth priority: Muslim-majority countries

Boycotting is not only a method of breaking down the strength of the enemy, it is also a method of building up and strengthening the Muslims. Politically-aware business in the Muslim lands will contribute to shaping future political landscapes, by the will of Allāh, *subḥānahu wa ta`ālā*.

Since a number of Muslim majority countries are ruled by regimes that are either a full member of NATO (as in the case of Turkey) or a major non-NATO allies (as in the case of Pakistan, Egypt, Tunisia, Morocco, and Qatar), this raises some difficult questions. Some of these countries, like Turkey and Qatar, use their relationship with NATO to support some Islamic causes.

Whether the benefit they bring by this outweighs the massive harm they cause by cooperating with and helping the US military and other NATO militaries in pursuing their wars in the Muslim lands is a lengthy, complex, and divisive discussion. Some argue that these regimes are choosing “the lesser evil,” while others argue that their support for hostile militaries is *fisq* but not major *kufr*. Still others see this cooperation as being something which nullifies Islam, and this is the strongest view from the standpoint of classical Islamic scholarship. For detailed evidence on this, refer to “Exposition Regarding the Disbelief of the One Who Assists the Americans” by Shaykh Nasir ibn Hamad al-Fahd, may Allāh free him.

The regimes of some Muslim-majority countries are more hostile to Islam and the Muslims than some *kāfir* governments. Examples include the governments of Egypt and Saudi Arabia, who are famous for their extreme violence and hatred toward the *mujāhidīn* and love for Christians and Jews. Then there are regimes that have sympathy toward the Islamic revival and seek to support it in some ways, sometimes justifying their participation in alliances with hostile *kāfir* powers and participation in un-Islamic institutions by these means, the most well-known being Qatar and Turkey.

Exercising the principle of *husn adh-dhann*, it is assumed that many of the Muslims in these countries are ignorant or powerless to do anything about their government’s policies. A large part of profits from business activities do go to ordinary Muslims and not governments in most cases. Therefore, even if the government of a Muslim nation has close ties to the enemy, it is still preferable to buy from that country to benefit the ordinary Muslims, because this benefit outweighs the harm of benefitting the anti-Islamic government, in sha Allāh ta’ala. Muslim-majority countries, then, take the lowest priority in terms of boycotting by default, not because of their governments, but because of their people.

Even so, a Muslim-majority country that does not support or cooperate with the US military is more deserving of support than one that helps enemy forces. Similarly, among those countries that do provide support to the enemy, those that provide less support are less deserving of boycotts than those that provide more support. A comprehensive boycott cannot be black and white, but must consider many grades of harm and benefit.

Even secularized Muslim-majority countries that have integrated into the global system still have Islamic roots and influence, which means the people can be more easily swayed toward Islam. In Islamic history, trade and business has often been a means of *da'wah*. Business and commerce may be a means of *da'wah* not only for disbelievers, but also for ignorant or heedless Muslims. Increasing business ties with Muslim-majority countries can benefit the Muslims there and also build social connections which could eventually lead to changes in the attitudes and policies of those countries.

Even if the governments of Muslim-majority countries oppose Islam, it is much more likely that the strength generated from supporting anti-Islamic regimes in Muslim-majority countries will benefit the Muslims over the long run. This is because the likelihood of a Muslim takeover of the government is much higher in Muslim-majority countries than elsewhere. Sudan after the 1409 AH coup, Syria during the civil war beginning in 1433 AH, and Afghanistan after the 1443 AH offensive are all examples of large amounts of infrastructure and weaponry falling into the hands of Muslims. The inverse is true when it comes to supporting businesses of Muslim minorities living in Western countries—whatever wealth is gained by the Muslims there can easily be seized by the disbelievers if there is a shift in the political climate.

Investments and business strengthen regimes controlling the territory where the activities occur. A weaker economy will lead to more instability and more likelihood of mass protests or a coup, while a stronger economy helps to solidify the legitimacy of a regime and its hold on power. It is better to strengthen those regimes where the economic system is most far removed from the Zionist-dominated global financial system, and to weaken those areas which are more deeply integrated into this system. In this way, the balance of power between the Muslim majority nations will shift more toward a balance favorable to the establishment of *sharī'ah*.

There are only a few small regions under Islamic rule, and they are, without exception, under sanctions by the West. These areas are included at the bottom of the priority list below. Some might complain that these areas are ruled by groups which the *kuffār* have labeled as “terrorists.” Business dealings in these areas being considered as illegal by the *kuffār* should be sufficient as proof that doing business there is a powerful way to strike the economic interests of the enemies of Allāh, *azza wa jalla*. There are also intermediate locations like Afghanistan where business dealings with the government are prohibited by the West, but where business within the country is not prohibited.

The list of prioritization here is based mainly upon the level of integration into the Zionist-controlled global economy and cooperation with Western militaries. Some

Muslims may object to the high position of Qatar and Turkey on the list of priorities— this is not to deny the contributions to Islam by these governments. However, based on available information, it appears that the harm of these governments is greater than their benefit. This is a lengthy discussion beyond the scope of this book, and these priorities are simply guidelines open to future discussion or modification according to different perspectives and priorities.

Also factored into the prioritization is the overall strength and efficiency of a government. For example, the government of Tajikistan may be much more hostile to Islam than Turkey, but the Tajik government is so weak, corrupt, and strategically marginal that its actions have little impact on the ummah compared to Turkish government policies. The government of Tajikistan may be worse than the government of Turkey, but the harm of doing business in Turkey could be greater than the harm of business in Tajikistan.

Finally, some may also object to encouraging business in areas under the control of groups that they disagree with on many issues, including *Harakat al Shabab al Mujāhidīn* of Somalia or the Islamic State group. Regardless of any disagreements with these groups and their methodologies, they are Muslims and they are more economically removed from the Zionist world order than most national governments, if only by virtue of the heavy sanctions placed upon them by the West.

It is a necessity for almost everyone to work under authorities that are far from the *sunnah* in both thought and action. Groups or governments which fight against the enemies of Allāh are preferable to groups or governments which assist the *kuffār*, regardless of the deviations of mistakes that they may have. Exercising wisdom and when dealing with Muslims with varying degrees of deviation is an important principle. This applies to nations and groups as well as individuals.

Fourth priority group in order of priority

United Arab Emirates

Saudi Arabia

Bahrain

Kuwait

Egypt

Pakistan

Tunisia

Morocco

Albania

Syria-SDF (America)
Jordan
Turkey
Northern Cyprus
Qatar
Oman
Djibouti
Somalia
Bangladesh
Libya-LNA (Egypt/Saudi)
Libya-GNA (Qatar/Turkey)
Syria-SNA (Turkey)
Tajikistan
Malaysia
Brunei
Bosnia
Mauritania
Sudan
Indonesia
Nigeria
Kosovo
Yemen-STC (UAE)
Yemen (Saudi)
Kyrgyzstan
Senegal
Chad
Somaliland
Guinea
Algeria
Gambia
Turkmenistan
Comoros
Maldives
Iraq
Lebanon
Kazakhstan
Azerbaijan
Filastın-West Bank
Syria-SAA (Russia/Iran)
Yemen-Houthi (Iran)

Sudan-RSF (Russia)
Burkina Faso
Mali
Niger
Filastīn-Gaza
Afghanistan
Syria-HTS (Sunni Syrians)
JNIM (Burkina Faso, Mali, Niger)
IS-Sahel (Burkina Faso, Mali, Niger)
IS-Nigeria
Somalia-HSM

2.5.5 Muslim majority regions in Muslim minority states

Muslim majority regions in Muslim-minority nations deserve exemption from the boycotts on the governments occupying them. If it is possible to do business or make purchases in a Muslim-majority region without benefiting the occupation government by way of taxes, it may be preferable to interactions within a Muslim-majority country with a government that is hostile to the establishment of *sharī'ah*.

Regions matching this definition are listed below. They are also listed in priority, with the best option for economic activities at the bottom of the list, and the worst at the top. The order of this list is mainly based on the likelihood of the regions to transfer to an Islamic government and the strength and hostility of the governments occupying them.

List of Muslim majority regions in Muslim minority nations, in order of priority

Northern Ghana
Machinga and Mangochi, Malawi
Northern Cameroon
Northern Benin
Some coastal areas of Kenya and Tanzania including Zanzibar
Northern Cote d'Ivoire
Arakan, Burma
Kashmir
Northern Central African Republic
Northern Nigeria
Some areas of Mindanao, Philippines

Russian-occupied regions of Kavkaz (Chechnya, Dagestan, Ingushetia, Kabardino-Balkaria, Karachay-Cherkessia), Tatarstan, Tashkortistan

Baloch, Ahwaz, and Kurdish regions of Iran

Ethiopian-occupied Somali, Afar, and Oromo regions

2.6 Boycotting corporations

In discussions about boycotting, most Muslims focus on high-profile, pro-Zionist corporations like McDonalds, Starbucks, and Coca-Cola. While this is praiseworthy, this kind of boycotting is far less effective than boycotting the Zionist world order as a whole or specific nations. Even if a major corporation donates millions of dollars to support the Zionist occupation, it is likely that the taxes they pay to Western governments represent a much greater contribution to the war against Islam and the Muslims than any voluntary donation.

Though the impact of corporation-specific boycotts is relatively minor, the Prophet ﷺ said:

لَا تُحْقِرُنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوْجِهٍ طَلِيقٍ

“Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face.”⁵³

Pressure associated with corporate boycotts can cause other corporations to avoid donating to the Zionist occupation or even to donate to Palestinians. More importantly, it can help to raise political awareness among the Muslims. Boycotting prominent corporations can be a kind of “gateway” to other activities which have a more fundamental effect on lifestyle, including sympathy for *jihād*, *hijrah*, and the Islamic revival.

The impact of boycotts goes beyond immediate losses. If a boycotted product has high visibility, such as a clothing brand, car, or anything with prominent branding, using this item influences others to follow. This acts as a multiplier on the amount of financial support going to Zionist/Western war machine. Likewise, influential people rejecting a brand can cause others to imitate them— even those who are unaware of the boycott.

⁵³ Riyad as-Salihin, 121

In general, it's better to simply avoid all corporate, industrially produced products as much as possible. Even in Muslim majority countries, large corporations use banking services, insurance, lawyers, consultants, equipment, and raw materials that are all integrated into Zionist-dominated political, legal and economic networks. It is much easier for small producers to gain independence from these networks by using local materials and evading taxation and regulation.

3. Benefits of boycotting

By now, it will be clear to the reader that extracting ourselves from the Zionist-dominated world order is a very difficult project. Facing these difficulties requires strong resolve and determination.

The main goal of any action should be to worship Allāh *subḥānahu wa ta`ālā*. However, everything that Allāh has legislated, including striving against the disbelievers with our lives and wealth, is good and beneficial. Awareness of this benefit can help to fortify us to make the necessary sacrifices and undertake the necessary work.

3.1 Countering cultural colonization

The West does not possess military force sufficient to control the Muslims. Even in its fight against the “Islamic State” group in Iraq and Syria, the United States nearly exhausted its supply of bombs, although the group never fielded more than 200,000 fighters. Following the “al Aqsa Flood” operation in Gaza, the Zionist occupation nearly exhausted its supply of missiles for the Iron Dome system after one month and was forced to order more from the US.

The West is able to dominate and control the Muslim lands because of broad acceptance by the occupied peoples. The main reason for this acceptance is a lack of understanding and implementation of the principle of *al wala wal bara*.

عَنْ أَبْنَ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَوْثَقَ عُرَى الْإِيمَانِ الْمُوَالَةُ فِي
اللَّهِ وَالْمَعَادَةُ فِي اللَّهِ وَالْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ

Ibn Abbas reported that the Messenger of Allāh ﷺ said, “Verily, the firmest handle of faith is loyal adhesion for the sake of Allāh, enmity for the sake of Allāh, love for the sake of Allāh, and hatred for the sake of Allāh.”⁵⁴

⁵⁴ al-Mu'jam al-Kabir lil-Tabarani, 11537

Furthermore, differing from the disbelievers and not imitating them is a fundamental principle of *shari`ah*, encapsulated in the maxim:

مخالفة الكفار مشروعة

Differing from the disbelievers is legislated.

This is also supported by many *ahadith*, such as:

عَنْ أَبْنَىْ عُمَرَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

Ibn Umar reported that the Prophet ﷺ said "Whoever imitates a people is one of them."⁵⁵

The infiltration of Western culture into Muslim lands is a major reason for the weakness of the *ummah*. American culture, shaped by Jewish, Christian, polytheistic values, is influential in many areas—especially fashion, entertainment, food, and education. Imitating the *kuffār* in these fields leads to both a feeling of closeness or camaraderie with them, as well as feelings of inferiority. Both affection for the *kuffār* and a sense of inferiority relative to them make it all but impossible to fight them effectively.

Food, clothing, and media are a major part of identity. The more we imitate them, the more commonality we have with them in our identity. This sense of shared identity makes us reluctant to fight them, because it causes us to feel as if we are harming a group that we ourselves belong to.

Adopting aspects of their culture leads to feelings of inferiority, because if we imitate them in anything, they have been doing it for much longer. Their fashion, music and movies will be better, because they have accumulated generations of experience and are continually refining their techniques. The same goes for the branding and marketing techniques. They have molded their identities to the system, and they have molded the system to their identities. This applies equally in fields where the Muslims exceed the *kuffār*—for example, attempts by Westerners to produce Arabian perfumes do not reach the same level, because they lack generational experience in this field.

⁵⁵ Sunan Abu Dawud, 4031

Boycotting requires abandoning Western “lifestyle” brands and products. This forces the Muslims to turn to products produced by Muslims, which will naturally strengthen Islamic identity. This will increase social solidarity among Muslims and increase our will to fight and our sense of pride in our traditions and history. It can also bring benefits in terms of *īmān*, because shifting our patterns of economic activity so that we deal with religious Muslims will bring us into better social environments.

The Prophet ﷺ said:

إِنَّمَا مَثَلُ الْجَلِيلِ الصَّالِحِ وَجَلِيلِ السُّوءِ، كَحَامِلِ الْمِسْكِ، وَنَانِغِ الْكِبِيرِ، فَحَامِلُ الْمِسْكِ: إِنَّمَا أَنْ يُحْذِيَكَ، وَإِنَّمَا أَنْ تَبْتَاعَ مِنْهُ، وَإِنَّمَا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً، وَنَانِغُ الْكِبِيرِ: إِنَّمَا أَنْ يُحْرِقَ شَيْبَكَ، وَإِنَّمَا أَنْ تَجِدَ مِنْهُ رِيحًا مُنْتَهَةً

"The example of the righteous companion and the evil companion is like that of the musk-seller and the one who blows the bellows. As for the musk-seller, he will either gift some to you, or you will buy some from him, or you will just receive a good smell from him. Whereas the one blowing the bellows will either burn your clothes, or you will receive a nasty smell from him."⁵⁶

If we buy clothing, cosmetics, and personal care products produced by Muslims, we are more likely to go to their shops or homes. In these places it is less likely that there will be mixing of non-mahram men and women and music. It is also more likely that the buyer and seller will remember Allāh during the course of their transaction.

3.2 Weakening *ribā*-based currency networks

Section 2.3.5 emphasizes avoiding national currencies as a powerful method of boycotting. Central banks and fiat currency networks are one of the most powerful tools for trapping Muslim lands in cycles of debt, dependency, and chronic crisis and weakness. Through heavy inflation, Zionists and their allies drain the wealth of entire countries. People receive paper money in exchange for real value like labor, agricultural products, mineral wealth,

⁵⁶ Sahih al-Bukhari, 2101

and strategic military agreements like leases for military bases. This real wealth has stable value, while national currencies constantly lose value.

Inflation in Muslim countries, on average, is more than double the global average. This inflation acts as a siphon which drains real wealth and slowly pushes the poor (who use local currencies) deeper and deeper into poverty while enriching a small elite who keep their wealth in foreign currencies like dollars and euros. The elite distribute high inflationary local currencies to the poor, gaining more land and labor in the process, and then export the wealth to obtain low-inflation Western currencies and assets in exchange.

National currencies trade on international markets and act as indirect control mechanisms by which Zionists can reward or punish Muslim countries. By buying and selling large amounts of currency and manipulating prices, Zionists can threaten the collapse of a currency to force rulers of Muslim countries into obedience. They can also offer conditional loans to save national currencies, and then enslave entire countries by means of these loans.

Boycotting naturally pushes people away from the monetized economy and toward informal economies. For example, someone boycotting American restaurant chains will have fewer options to eat out, so will cook at home more instead. This is an exchange of value, since it involves family or friends performing a service for each other, but there is no money exchanged, causing the overall demand for money to decrease. Likewise, trading directly with neighbors, relying on the gift economy, or producing our own goods will also reduce our support for *ribā*-based fiat currencies.

The weaker the dollar or the euro becomes, the more inflationary pressure is generated by creating new money in the form of debt. This is of great importance to our situation, because most of their military spending, including arms shipments to the Zionist occupation, takes the form of debt. In other words, fiat money is actually credit, and the *kuffār* have credit because people want the things they offer. The less people want the things they offer, the less credit (and therefore purchasing power) they will have.

If it reaches the point of a total failure of their currencies, it would also mean a failure of the institutions they use to control Muslim countries, like the IMF. Rulers of Muslim countries are threatened with currency devaluation, and must take loans denominated mainly in dollars and euros in order to prevent their currencies and economies from collapsing. With a greatly weakened dollar and euro, the parasitic central banks in Muslim countries and fiat currencies would quickly collapse, which would be a great victory for Islam and the Muslims.

Beyond the political and economic gains this would bring, it is a great victory in religion, because *ribā* is integral to these currency networks. The vast majority of national currencies are issued by means of interest-bearing loans. Supporting these currencies may associate one to the major sin of *ribā*, beyond supporting the military force of the enemy. The Prophet ﷺ said:

الرِّبَا سَبْعُونَ حُوَبًا أَيْسَرَهَا أَنْ يَنْكِحَ الرَّجُلُ أَمْهُ

"There are seventy degrees of usury, the least of which is equivalent to a man having intercourse with his mother."⁵⁷

3.3 Supporting Muslim autonomy and economic development

Avoiding products and brands produced by the *kuffār* cannot help but have a beneficial effect on the Muslim community. If people purchase more from Muslims, it will improve livelihoods among the Muslims and lead to development of new industries. This may be a difficult process at first, because the quality of products and services offered by Muslims may be lower and prices will be higher. However, as more money enters the Islamic economy and competition increases, the quality of products and services will also increase, and prices will go down as the scale of production grows.

This will require hard work and patience, but it is worthwhile since it will reduce the amount of leverage the *kuffār* have over us by way of sanctions. The less we depend on their products, the less potent the threat of getting cut off from those products will become. This will enable us to take more actions to oppose their aggression in our lands, Allāh willing.

3.4 Health benefits

Avoiding the products produced by Western corporations is much better for health. Food products produced by these corporations are often laden with excessive sugar, salt, preservatives, artificial flavoring, and colorings which have detrimental effects on the body

⁵⁷ Sunan ibn Majah, 2274

and mind. Restaurants tend to use extremely low quality oil to maximize their profit margins.

These foods are associated with many health problems, including cancer, diabetes, obesity, digestive problems, and other issues. Sourcing fresh food from local producers and preparing it at home is much healthier. Even if it takes more time, it can also be an opportunity to connect with family and community.

Traditional Islamic clothing is also healthier, especially for male reproductive health, since Western jeans are known to lower sperm count and fertility. Relying less on Western machinery and internet services or apps can also mean less exposure to harmful radiation and more physical activity and fresh air. Even many industrially produced hygiene products contain chemicals which have adverse health effects.

Relying less on industrial technology also has benefits for the environment, as it reduces the amount of toxins put into the air and groundwater supplies. Reduction in the use of Western medicine also has benefits for society in general, since drugs like anti-depressants and contraceptives find their way into water supplies in Western and Westernized countries.

All of these gains must be considered when we face the financial losses that come with reducing our participation in Zionist-dominated world economic networks.

4. Cautionary notes

4.1 Avoid arrogance, showing off, and looking down on others

It is from the command of Allāh, *subḥānahu wa ta`ālā*, to strive and exert ourselves to manifest that His word is the highest, but this does not mean that victory comes from our own efforts. Rather, victory comes from Allāh, and our own efforts are a means of attaining His mercy and pleasure. It is from the mercy and generosity of the Most Merciful and the Most Generous that victory is bestowed upon this ummah. This goal can only be reached if our efforts are dedicated to Him alone with sincerity.

The Prophet ﷺ said:

إِنَّ أَوَّلَ النَّاسِ يُقْضَى يَوْمَ الْقِيَامَةِ عَلَيْهِ رَجُلٌ اسْتَشْهِدَ فَأُتْبِيَ بِهِ فَعَرَفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا
عَمِلْتَ فِيهَا قَالَ قَاتَلْتُ فِيكَ حَتَّى اسْتَشْهِدْتُ . قَالَ كَذَبْتَ وَلَكِنَّكَ قَاتَلْتَ لَاَنْ يُقَالَ جَرِيءٌ
فَقَدْ قِيلَ . ثُمَّ أَمِرَ بِهِ فَسُحْبَ عَلَى وَجْهِهِ حَتَّى الْقِيَامَةِ فِي النَّارِ وَرَجُلٌ تَعْلَمَ الْعِلْمَ وَعِلْمُهُ وَقِرَاءَةُ
الْقُرْآنَ فَأُتْبِيَ بِهِ فَعَرَفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ تَعْلَمْتُ الْعِلْمَ وَعِلْمُهُ وَقِرَاءَةُ فِيكَ
الْقُرْآنَ . قَالَ كَذَبْتَ وَلَكِنَّكَ تَعْلَمْتَ الْعِلْمَ لِيُقَالَ عَالَمٌ . وَقِرَاءَتُ الْقُرْآنَ لِيُقَالَ هُوَ قَارِئٌ .
فَقَدْ قِيلَ ثُمَّ أَمِرَ بِهِ فَسُحْبَ عَلَى وَجْهِهِ حَتَّى الْقِيَامَةِ فِي النَّارِ . وَرَجُلٌ وَسَعَ اللَّهُ عَلَيْهِ وَأَعْطَاهُ
مِنْ أَصْنَافِ الْمَالِ كُلَّهُ فَأُتْبِيَ بِهِ فَعَرَفَهُ نِعْمَهُ فَعَرَفَهَا قَالَ فَمَا عَمِلْتَ فِيهَا قَالَ مَا تَرَكْتُ مِنْ
سَبِيلٍ تُحِبُّ أَنْ يُنْفَقَ فِيهَا إِلَّا نَفَقْتُ فِيهَا لَكَ قَالَ كَذَبْتَ وَلَكِنَّكَ فَعَلْتَ لِيُقَالَ هُوَ جَوَادٌ .
فَقَدْ قِيلَ ثُمَّ أَمِرَ بِهِ فَسُحْبَ عَلَى وَجْهِهِ ثُمَّ الْقِيَامَةِ فِي النَّارِ

“Verily, the first to be judged on the Day of Resurrection will be a man who had died as a martyr. He will be brought forward. Allāh will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him: ‘What did you do to express gratitude for it?’ The man will reply: ‘I fought for Your sake till I was martyred.’ Allāh will say: ‘You have lied. You fought so that people might call you courageous; and they have done so.’ Command will then be issued

about him and he will be dragged on his face and thrown into Hell. Next a man who had acquired and imparted knowledge and read the Qur'ān will be brought forward, Allāh will remind him of the favors He had bestowed upon him and the man will acknowledge them. Then He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I acquired knowledge and taught it, and read the Qur'ān for Your sake.' Allāh will say to him: 'You have lied. You acquired knowledge so that people might call you a learned (man), and you read the Qur'ān so that they might call you a reciter, and they have done so.' Command will then be issued about him, and he will be dragged on his face and thrown into Hell. Next a man whom Allāh had made affluent and to whom Allāh had given plenty of wealth, will be brought forward, Allāh will remind him of the favors He had bestowed upon him and the man will acknowledge them. He will ask him: 'What did you do to express gratitude for it?' The man will reply: 'I did not neglect any of the ways You liked wealth to be spent liberally for Your sake.' Allāh will say to him: 'You have lied. You did it so that people might call you generous, and they have done so.' Command will then be issued about him and he will be dragged on his face and thrown into Hell.⁵⁸

The person engaged in a boycott is hardly comparable to a *shahīd* in the path of Allāh, but this hadith illustrates the severity of undertaking acts of worship without pure intentions. Beware of being amazed at yourself or your efforts in boycotting. Remember how far away we are from actually fulfilling our obligation of fighting. Let this knowledge of our inadequacy and failure be motivation to do more.

By forcing yourself to give up luxury products you enjoy, you may be training yourself to build the fortitude to eventually emigrate and fight. As the saying goes, the journey of a thousand miles begins with a single step. Consider boycotting as the beginning of a large project which requires purity of intention from the very beginning.

It is essential in all acts of worship to avoid feeling superior or looking down on others who do not perform those acts of worship. We do not know if Allāh will accept our efforts, and we do not know if our hidden sins may outweigh the apparent sins of others. Even when advising, take care to do so without ever indulging in a sense of righteousness or being proud of yourself. Do not look down on others for their unwillingness to boycott, but rather strive to lift them up and inspire them with the nobility of the goal of supporting the *ummah* of Muhammed ﷺ.

⁵⁸ Sahih Muslim, 1905

عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنِ الزَّبِيرِ بْنِ الْعَوَامِ رَضِيَ اللَّهُ عَنْهُ قَالَ مَنْ أَسْتَطَاعَ مِنْكُمْ أَنْ يَكُونَ لَهُ خَبْءٌ مِنْ عَمَلٍ صَالِحٍ فَلْيَفْعُلْ

Qays reported that Al-Zubayr ibn al-‘Awwam, *raḍī Allāhu ‘anhu*, said, “Whoever among you can make a hidden store of his good deeds, let him do so.”⁵⁹

This doesn’t mean we should hide our boycotting completely, but when advising and encouraging others to boycott, take care not to talk excessively about yourself and instead advise in general terms about the necessity, method and benefits of boycotting.

4.2 Don’t burden yourself with more than you can bear

It is not practical or realistic to try to completely exit from dependence on the *kuffār* immediately. In past decades, there have been numerous calls for boycotts against the Zionist occupation and the countries supporting it. These calls were often met with enthusiasm, only to fizzle out after a few months or years.

More than temporarily punishing offending brands, we need to gradually and permanently transform our patterns of production and consumption. If boycotting certain products or brands leads to serious hardship, it could cause “burn out,” causing someone to drop the boycott entirely.

عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَدِّدُوا وَقَارِبُوا، وَاعْلَمُوا أَنَّ لَنْ يُدْخِلَ أَحَدَكُمْ عَمَلُهُ الْجَنَّةَ، وَأَنَّ أَحَبَّ الْأَعْمَالِ أَدْوَمُهَا إِلَى اللَّهِ، وَإِنْ قَلَ

‘Aishah, *raḍī Allāhu ‘anha*, narrated that the Messenger of Allāh ﷺ said, “Follow the middle path and draw closer to [Allāh]. Know that your deeds will not make you enter Paradise, and that the most beloved deed to Allāh is the most regular and constant even if it were little.”⁶⁰

⁵⁹ Musannaf Ibn Abi Shaybah, 34751

⁶⁰ Sahih Muslim, 6464

Implementing boycotts even in a few small things consistently and permanently is better than an emotional boycott of every American product which is abandoned after a short time.

The Prophet ﷺ said:

لَا ينْبَغِي لِلْمُؤْمِنِ أَنْ يُذَلِّ نَفْسَهُ، قَالُوا: وَكَيْفَ يُذَلِّ نَفْسَهُ؟ قَالَ: يَعْرُضُ مِنَ الْبَلَاءِ مَا لَا يُطِيقُ

“A believer should not humiliate himself.” [The Companions] asked, “And how does he humiliate himself?” He ﷺ said “By taking on a trial that he cannot bear.”⁶¹

Giving up on a frantic and enthusiastic boycott after a short period surely makes a person into an object of ridicule. A steady, measured and determined decoupling from Western economic imperialism accurately conveys the seriousness of the matter.

We can consider the prevalence of Western products to be a part of colonialism. Supporting the *kuffār* economically is helping with this colonialism, and in cases where there is no legitimate necessity may be a sin. Boycotting, more than a political or economic tool, can also be a kind of *tawbah* from this, because one of the conditions of *tawbah* is to make a sincere intention to leave the sin permanently.

وَالَّذِينَ إِذَا فَعَلُوا فَحْشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفِرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرُ الذُّنُوبَ
إِلَّا اللَّهُ وَلَمْ يَصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

And those who, when they commit an immorality or wrong themselves [by transgression], remember Allāh and seek forgiveness for their sins - and who can forgive sins except Allāh? - and [who] do not persist in what they have done while they know.⁶²

⁶¹ Sunan al Tirmidhi, 2254

⁶² Surah Aal e Imran, 135

4.3 Consider harms and benefit

Islamic boycotts must always be implemented with the rules of *fiqh* in mind;

إِذَا تَرَاحَتْ مُصْلَحَتَانْ قُدُّمْ أَعْلَاهُمَا

If there is a clash of benefits, then the higher is preferred⁶³

إِذَا تَرَاحَتْ الْمَفَاسِدْ وَاضْطُرَّ إِلَى فَعْلِ أَحَدِهَا قَدْمَ الْأَخْفَفِ مِنْهَا

If there is a clash of harms and one is forced towards doing one of them, then the lighter of them is preferred.⁶⁴

Attempting to boycott too much too quickly can easily cause more harm than benefit. We must consider the amount of harm and benefit that different activities bring to the *kuffār* and how much harm and benefit they bring to the Muslims. There are two main types of economic activity—productive, and consumptive. Most discussion of boycotting centers around consumption— which brands to purchase or not. This is less important, however, than productive activity, which occupies the bulk of a person's life.

Accordingly, we must consider benefits and harm both in our work lives and the purchases we make.

4.3.1 Jobs, business ventures, and investment

If someone is firm upon Allāh's religion, not living a wasteful lifestyle, and able to resist associated *fitna*, it could make sense to engage in work or pursue business opportunities that will benefit the *kuffār*, provided there is certainty or strong probability that the benefit will outweigh the harm.

For example, if there is a business opportunity that will yield 1000 Islamic gold *dinars*⁶⁵ (~\$260,000) of profit in a hostile country, but that will require supporting the hostile

⁶³ Ṣafwah 'Uṣūl 'al-Fiqh: 'Abdurrahmān bin Sa'dí

⁶⁴ 'al-Qawā'id 'al-Fiqhiyyah li 'as-Sa'dí

⁶⁵ The historic Islamic dinar here is used as a unit of account with the intention of moving away from thinking of money in terms of inflationary, *ribā*-based, national currencies that currently dominate the world.

economy with 200 dinars (~\$52,000) of taxes and contributions to that economy, it may still be worthwhile if the investor is certain that he will contribute to the Muslims will be significantly greater than 200 dinars.

The same could go for someone who is able to exercise a lucrative profession in a Western country, but whose expertise has no relevance in Muslim countries due to a lack of infrastructure or industry. A Muslim may be helping the *kuffār* with his work and his taxes, but may be donating generously to Islamic causes while living frugally. To weigh the harms and benefits in such situations, it is necessary to consider a number of factors.

What is the economic value of the work to the *kuffār*?

How much does a project, business deal, or job benefit the *kuffār*? If a Muslim is working at a company in the West, their work brings a certain amount of value to the company. Supposing they are receiving a salary of \$60,000 per year, the company will usually be earning more than that from their labor.

A simple way to calculate approximate profit is to divide a company's total profit by the number of employees. A company that has 500 employees and earns \$15 million in profit is earning \$30,000 per employee. This would mean that the employee earning \$60,000 might be bringing in \$30,000 a year for his employers. Both his own salary and the profits his labor brings to the company will be taxed. This would mean a total of \$90,000 in annual taxable output generated. This is an imprecise estimate, but it may be possible to get a more exact estimate on the value of specific jobs or deals based on specific details.

If the work is taking place in a country other than your country of residence, also consider the cost of relocating, obtaining visas and accommodation, and other money that will go into the hostile economy.

How much tax is directly paid on the work (ie. income tax)?

A typical job will require paying income taxes. This is not the case in all countries—for example, in the Gulf countries, there is no income tax, but in Europe and North America income taxes can be very high. In the Gulf, one would consider how much money will go toward paying visa fees and work permits.

Consider the amount of money that will go to the government from the work. This will depend on the effective tax rate. If you are in a lower income bracket it may be less, while a higher income bracket may pay more. For independent business owners, it may be relevant to consider sales tax, property tax, and other fees and business taxes.

What percentage of the taxes will go toward activities that are detrimental or hostile to Islam and the Muslims?

Look at the activities of the government you are working under. How much of their expenditures go toward activities that are detrimental to Islam and the Muslims? For example, in the US, at least 40 percent of tax revenue goes to the military. A lot of money also goes toward programs intended to distort Islamic discourse and push people away from the authentic Islam as understood by the first generations of Muslims.

European countries contribute to the war by accepting refugees and then putting them through ideologically oriented “integration” programs that attempt to corrupt them and push them toward apostasy. They also send “aid” to many countries which is structured so as to undermine local industries, engender dependence, and spread European ideologies.

The governments ruling over Muslim majority countries suppress Islam through their state security apparatuses, which are usually trained in the lands of the disbelievers. They also collaborate with and share logistical support and intelligence to Western militaries and intelligence services.

To assess the impact of your work or business, you need to consider the amount of taxes that you will pay directly to the government, and how much of that will go toward fighting Islam and the Muslims.

In the US, at least 60-70% percent of the federal budget goes toward military, foreign policy, foreign military aid, debt payments for past military expenditures, subsidies on agricultural produce which becomes part of the political program of USAID, and other such imperial activities. If someone pays \$20,000 in taxes, we could then make a rough estimate that something like \$12,000-14,000 will go toward governmental institutions that are actively hostile to Muslims.

This discussion is of limited relevance, because ultimately *all* tax revenues go toward strengthening the nation. Even money spent on schools, social security programs, and infrastructure supports the overall economic strength and military capacity of the nation and the national government. Nonetheless, it is worth distinguishing between direct and indirect support for the sake of defining greater and lesser harms.

What is the broader benefit to the company and economy?

Beyond your personal salary, the amount of money an employer or business partner earns from working with you, and the taxation on this money, your work or business has a broader beneficial impact on society. For example, some studies in the US found that one manufacturing job generates approximately seven indirect jobs. This means that if someone builds a factory in a small town with 1,000 workers, it will generate approximately 7,000 jobs for workers providing goods and services to the factory workers.

If a Muslim engineer helps to design a new aircraft engine with better fuel efficiency, he will be helping multiple airlines to save on fuel costs and increase profits. A Muslim doctor treating *kāfir* patients will help them get back to work faster, bringing benefits to the economy. A Muslim teacher helps to train the future labor force.

It's nearly impossible to estimate the value of labor contributions, and salary is not necessarily an accurate indicator. For example, bankers are parasitic and add very little value to society, but receive very large salaries, while teachers are essential to the health of the economy but receive relatively small salaries. Despite the difficulty calculating the exact indirect value of labor, it is still worth thinking about when weighing the harms and benefits of different professional decisions.

What is the long-term trajectory of the society?

Work may support the long-term productive capacity of a society. For example, planting trees requires investing labor and materials for several years, but once the trees are established, they may generate profits for decades.

When people work together, they learn from each other, develop relationships and social skills, and streamline production processes. Helping build up the long-term productivity of a society could be more or less harmful to Islam and the Muslims based on what happens in the future. If a society becomes more hostile toward Islam and the Muslims in the future, it means that economic contributions to that society will be more harmful to the Muslims in the future.

Just as contributing to Muslim-majority countries could benefit future Islamic governments that take control of these countries, contributing to a *kāfir* country could be harmful depending on future governments. Even if a country is not especially hostile toward the Muslims, governments can change at any time.

In Europe, anti-Islamic political parties have been growing steadily for many years. This is an indication that the societies are becoming more hostile to Islam as time goes on. It's

important to consider the likelihood of a highly hostile government taking power, because this government will use its productive resources to wage war against the Muslims.

What is your level of consumption in a society?

Different locations have different standards of living. Social pressure, government regulations, and habits may affect your level of spending and consumption. Most Muslims living in the West end up spending a large amount of their income on unnecessary things that are made necessary by the prevailing lifestyle, such as large houses, furniture, multiple cars for a single family, and disposable consumer goods.

If you are living in a society that is hostile to Islam, your consumption will indirectly support that hostility. Your purchases will help to generate jobs for people who will pay taxes, and it will also increase the efficiency of the economy by enabling increased scale of production and distribution.

In another area, you may earn less, but you may also be able to live more simply and therefore support hostile parties less.

What would the value of your contribution in a Muslim country be?

It may seem that you can bring more benefit by getting a bigger salary in a *kāfir* country and using that money to support Islamic causes, but also consider the losses to Muslim societies. If you plant an orchard of fruit trees in the US, you might make more profit than you would in a Muslim country, but the Muslims would be deprived of the nutrition and health benefits that come from that fruit. If working in a *kāfir* country builds the long term productive capacity of that country through professional relationships (social capital) and skills and knowledge (intellectual capital), it also deprives Muslim countries of the benefit you would generate if you were working there.

Also, consider that the skills, knowledge, and connections you develop working in a *kāfir* country may be dependent on their technology and supply chains, while the knowledge and connections you would develop in a Muslim country might help move toward more independence and a stronger Islamic economy.

What are the non-monetary benefits of work options?

The modern monetary system, created and controlled in large part by Zionists, is based on deception. It assigns monetary value to things that have little or no actual value (like modern art) while devaluing things that have tremendous value (like having a loving

mother consistently in the home). Western economists puzzle over how people in impoverished countries can live with such low salaries, because they have no way of measuring the large amounts of *non-monetized* economic value in these countries.

A farm in the West might make large profits selling fruits to urban supermarkets, but around half of these fruits end up rotting. A farm in a Muslim country might make much less profit, but distribute excess fruits to relatives and the poor, resulting in much lower waste and much goodwill in the community. This goodwill later manifests in many ways that have economic value.

Weighing harms and benefits purely in terms of money is falling into the trap of Western economic thinking.

4.3.2 Consumption

The goal of boycotting is to weaken *kufr* and the enemies of Allāh and strengthen Islam and the Muslims. Keep in mind the principle:

درء المفسدة مقدم على جلب المصلحة

Repelling harm takes precedence over gaining benefit⁶⁶

Shayṭān does not only work to push us toward *haram*. One of his tricks is to divert the slave of Allāh from more beneficial actions toward less beneficial actions. If we leave off more beneficial actions while boycotting, and inflict a greater loss on ourselves to inflict a lesser loss on the enemy, the purpose of boycotting is not achieved.

Boycotting consumer products can take time and money. Avoiding buying food from large corporations is sometimes more expensive and can be inconvenient. Making your own clothes rather than purchasing ready-made garments can be more expensive and time consuming. Making hygiene products and household cleaners yourself may require time to learn and experiment with recipes.

There is benefit in boycotting, but if you spend hours researching the background of different companies and brands, you could miss out on much greater acts of *'ibadah* and more effective actions. For example, if there is a scholar visiting who will only be in your

⁶⁶ Marāqī 'as-Sa'ūd

area for a few days, it may be better to buy detergent made by a company that deserves to be boycotted rather than miss a beneficial lecture while experimenting with detergent recipes. It's not worth missing out on valuable knowledge just to deprive the enemy of a small sum. You can just as well work on detergent recipes later on when there is no greater benefit available.

At the same time, some decisions related to boycotting may have long term benefits. Making your own soap or detergent rather than buying from a Zionist-aligned corporation may take a lot of time and effort, but it also means you may never need to support those corporations again. It could also become a source of income or *barakah* for you if you sell or gift it to other Muslims, depriving the *kuffār* of even more profits. You may also be able to pass this knowledge onto family and friends, resulting in even more losses for the enemies of Allāh. The knowledge could increase the productive capacity of the Muslims, so the inconvenience you face in the short term will be balanced out by many long-term gains.

When making decisions related to boycotting, consider the following questions:

- How much will the enemy lose if I don't buy this?
- How much time and money will it take me to find an alternative?
- Will the effort required to find an alternative bring any other long-term benefits?
- Will I miss out on any benefits by searching for an alternative instead of doing something else with this time and money?

4.3.3 Prioritization of benefits

When weighing harms and benefits and making decisions about purchases or professional opportunities, preserving your own *īmān* must come first. There is no point in gaining some economic or political benefit if it puts you into *fitna* or compromises your *'aqīdah*.

If you are forced to choose between taking two jobs; one with righteous, Muslim co-workers, and another with wicked fasiq co-workers, it may be better to take the job that comes with good companions, even if it involves more economic support for Zionist-aligned forces. Likewise, when it comes to doing business in different countries, it may be better to invest in a country with a more religious atmosphere, even if the government is more closely aligned with Zionist forces, because working there will affect you on the level of *īmān* and *'ibadah*.

Boycotting should never detract from more important obligations. This applies in issues like providing for your family, seeking knowledge, and other more important aspects of *jihād fi sabilillah*.

If it is necessary to leave off the boycott to achieve one of the more important parts of *jihād*, then it should be left off to the extent necessary. More important elements of *jihād* include physical fighting which involves killing and being killed, provision of weapons and supplies to the *mujāhidīn*, obtaining intelligence and information about the movement of the enemy and their disposition, preventing the enemy from knowing about the movements and disposition of the Muslims, disrupting the supply chains of the enemy, and so forth. Any time a greater benefit could be lost by implementing a boycott, the boycott should be suspended.

4.4 Wisdom in advising

Just as it's necessary to avoid loading yourself with more than you can bear, it's also necessary to be aware of people's condition when advising. If you advise someone to boycott, but ask them to do too much all at once, you may cause them to reject the idea entirely. All of us can do more, but some kinds of boycotting are more difficult than others.

The Prophet ﷺ said:

يُسِّرُوا وَلَا تُعِسِّرُوا، وَسَكُنُوا وَلَا تُنْفِرُوا.

"Make things easy for the people, and do not make it difficult for them, and make them calm (with glad tidings) and do not repulse (them)." ⁶⁷

As with all *da'wah*, manners are key in delivering the message. The goal is to elevate and support our brothers, not to break them down or demean them. Avoid getting into arguments with stubborn people or those who are not open to discussing it. Present the arguments for boycotting, and leave them to accept it or not.

That being said, it may be appropriate to put pressure on Muslims who simply refuse to boycott, not out of a *shari'* interpretation, but because of laziness or lack of concern for the *ummah*. It may also be appropriate in some situations to boycott Muslims who refuse to implement boycotts, in the same way that we might boycott a Muslim restaurant that

⁶⁷ Sahih Bukhari, 6125

serves alcohol. When it comes to calling others to boycott and expanding the boycott, both positive and negative methods may work, but the approach with each individual needs to be tailored to their personality and situation.

4.6 Beware of forming bonds with deviants

Muslims of all different backgrounds, and even disbelievers, are active in boycotting companies that support the Zionist occupation and its crimes. While boycotting is beneficial, interest in boycotting can lead to connections with people who would be a bad influence. In particular, leftists, including communists and socialists, are known for their involvement in boycotting. Likewise, Shia, secularists, and other deviants and innovators support the Palestinian cause and participate in boycotts.

It may make sense to avoid conflict with such deviants for the sake of focusing on more important concerns, but this does not require making alliances with them or mixing with them on equal terms. Beyond exposing us to evil influence, showing approval for deviants is oppression against them, since it makes them firmer upon their error.

5. Doubts

There are a number of common criticisms of boycotts and boycotting. It's helpful to be aware of these arguments when calling others to boycott, and to fortify our own resolve.

5.1 The ruler must declare a boycott

A common argument from supporters of the Saudi regime is that boycotts must be declared by the ruler. They argue that the ruler is in the best position to know what will be beneficial or harmful to the Muslims. Therefore, Muslims should only boycott if the ruler calls for a boycott. Saudi government-aligned scholars are known for downplaying the significance of a boycott against the Zionist occupation or America, but backing the Saudi-led boycott against Turkey and Qatar due to their support for *al Ikhwan al Muslimeen* movement.

This can be understood as a subset of the argument that *jihād* may only be waged under an *amīr*. Economic warfare is one part of *jihād*, and while *jihād* is much more effective with an *amīr*, it is not a universal requirement, either from a *sharī`ah* or a logical perspective. This is especially true of defensive *jihād*, where the child is obligated to fight even without the permission of the parent and the slave is obligated to fight without the permission of his owner, as mentioned in 1.1.

A number of scholars have commented on the obligation of carrying on with *jihād* in all situations. Ibn Qudama, *raḥimahullāh*, said:

فإن عدم الإمام لم يؤخر الجهاد لأن مصلحته تفوت بتأخيره

"The absence of an *imām* does not postpone the *jihād* because much of its benefit is lost in its postponement"⁶⁸

Al Maymuni, *raḥimahullāh*, said:

لَوْ اخْتَلَقُوا عَلَى رَجُلَيْنِ لَمْ يَتَعَطَّلْ الغَزُوُّ وَالْحَجَّ. هَذَا بَابَانِ لَا يَدْفَعُهُمَا شَيْءٌ أَصْلًا

⁶⁸ Al Mughni, 8/253

"If they differ on two men [as leaders], military campaigning and *Hajj* do not stop at all. These are two such matters that nothing should ever stop."⁶⁹

Al Marawzi, *rahimahullāh*, said:

يَجِبُ الْجِهَادُ بِلَا إِمَامٍ إِذَا صَاحُوا النَّفِيرَ

"*Jihād* without an *imām* is obligatory when there is a state of emergency."⁷⁰

Abu Dawud, *rahimahullāh*, when asked about *jihād* without an *imām*, said:

الْغَزْوُ دَفْعٌ عَنِ الْمُسْلِمِينَ لَا يَتَرَكُ لِشَيْءٍ

"Military campaigns are for the defense of the Muslims and they are not left off for any reason."⁷¹

Naturally, *jihād* under an *amīr* is preferable and more effective, not least because it is from the sunnah. However, independently undertaking actions with military value is also proven from the sunnah.

حدثنا قتيبة بن سعيد حدثنا حاتم عن يزيد بن أبي عبيد قال سمعت سلمة بن الأكوع يقول
خرجت قبل أن يؤذن بالأولى وكانت لقاح رسول الله صلى الله عليه وسلم ترعي بذى قرد
قال فلقيني غلام لعبد الرحمن بن عوف فقال أخذت لقاح رسول الله صلى الله عليه وسلم
قلت من أخذها قال غطfan قال فصرخت ثلاث صرخات يا صباحاه قال فأسمعت ما بين
لابتي المدينة ثم اندفعت على وجهي حتى أدركتم وقد أخذوا يستقون من الماء ففعلت
أرميهم بنبلي و كنت راميا وأقول

أنا ابن الأكوع واليوم يوم الرضع

⁶⁹ Al Furu' Tashih al Furu', 10/27

⁷⁰ ibid.

⁷¹ ibid.

وأرتجز حتى استنقذت اللقاح منهم واستلبت منهم ثلاثة بردة قال وجاء النبي صلى الله عليه وسلم والناس فقلت يا نبي الله قد حميت القوم الماء وهم عطاش فابعث إليهم الساعة فقال يا ابن الأكوع ملكت فأسبح قال ثم رجعنا ويردفني رسول الله صلى الله عليه وسلم على ناقته حتى دخلنا المدينة

Narrated Salmah ibn Al-Akwa', *radiAllāhu 'anhu*: "I went out before the *Adhān* of *Fajr* prayer. The milk-camels of Raslullah صلی اللہ علیہ وسلم were grazing at *Dhu Qarad*. A slave of 'Abdur Rahmān ibn 'Awf, *raḍiyyAllāhu 'anhu*, met me and said: 'The milk-camels of Rasulullah صلی اللہ علیہ وسلم have been taken away.' I asked: 'Who has taken them?' He replied: 'The people of *Ghatafan*.' Salamah said: 'I then raised three shouts for help, I was heard between the two plains of Madinah. Then I rushed off until I caught up with them at *Dhu Qarad* where they were watering the camels. I started shooting them with arrows and reciting: 'I am the son of Al-Akwa', today is the day of the helpless.' I kept on shooting arrows and reciting poetry until I was able to free the camels from them and snatch thirty of their cloaks from them."

Salmah said: "Then Rasūlullāh صلی اللہ علیہ وسلم came with the people and I said: 'O Prophet of Allāh! By Allāh, I had prevented them from water while they were thirsty. Now let us pursue them.' He صلی اللہ علیہ وسلم said: 'O son of Al-Akwa'! You have taken what you have taken, now calm down.'"

Salmah said: "Then we returned and Rasūlullāh صلی اللہ علیہ وسلم made me ride behind him on his mount until we entered Madinah."⁷²

The Kuwaiti Encyclopedia of Fiqh elaborates on this topic:

صرح الشافعية والحنابلة بأنه يكره الغزو من غير إذن الإمام أو الأمير المولى من قبله؛ لأن الغزو على حسب حال الحاجة ، والإمام أو الأمير أعرف بذلك، ولا يحرم؛ لأنه ليس فيه أكثر من التغريب بالنفس ، والتغريب بالنفس يجوز في الجهاد. ولأن أمر الحرب موكول

⁷² *Sahīh al-Bukhari* 3041, 4194; *Sahīh Muslim* 1806, 1807

إلى الأمير ، وهو أعلم بكثرة العدو وقلتهم ، ومكانت العدو وكيدهم ، فينبغي أن يرجع إلى رأيه ؛ لأنه أحوط للMuslimين ؛ ... إلا أن يفجأهم العدو يخافون تمكنه ، فلا يمكنهم الاستئذان ، فيسقط الإذن باقتضاء قتالهم ، والخروج إليهم لحصول الفساد بتركهم انتظارا للإذن.

ودليل ذلك أنه لما أغاد الكفار على لقاح النبي صلى الله عليه وسلم صادفهم سلمة بن الأكوع خارجا من المدينة فتبعهم وقاتلهم من غير إذن ، فدحه النبي صلى الله عليه وسلم وقال: خير رجالتنا سلمة بن الأكوع ، وأعطاه سهم فارس وراجل

"The Shāfi‘ī and Ḥanbalī schools have clearly stated that it is disliked (makrūh) to wage *jihād* without the permission of the *imām* or the commander deputized by him, because the (need for) *jihād* varies according to circumstances, and the *imām* or commander is more knowledgeable about that. However, it is not *harām*, because at most it entails endangering one's self, and endangering oneself is valid in *jihād*.

The command of war is entrusted to the commander, and he knows best whether the enemy is many or few and the way they ambush and strategize. So it is preferable to defer to his judgment, as that is more prudent for the Muslims... Except if the enemy suddenly attacks them, and getting permission is not possible for fear of the enemy gaining strength, then the requirement of permission is dropped due to the necessity of fighting them, and marching out against them to prevent harm by waiting for permission.

The evidence for this is that when the disbelievers raided the camels of the Prophet ﷺ ، Salmah ibn Al-Akwa' met them when he left Madīnah and pursued and fought them without permission. So the Prophet ﷺ praised him and said: "The best of our infantry is Salmah ibn Al-Akwa," and granted him a share of a horseman and foot soldier.⁷³

⁷³ Al-Mawsu‘ah al-Fiqhiyyah al-Kuwaitiyyah, 16/136

Statements like these show that, although leadership is important, *jihād* cannot be abandoned completely under any circumstances because it is vital to the wellbeing of the Muslims. In fact, the hardships Muslims from East to West currently face result from abandoning *jihād*. Likewise, the security that the disbelievers enjoy is a result of their *jihād*, although it is *jihād* in the path of the *tājūt*, and not the path of Allāh.

Western powers spend a great deal of wealth and effort to punish anyone who threatens or harms their citizens. This is also the reason that millions of Muslims are desperate to obtain Western citizenship, although the security that comes with this citizenship comes with *fitan* in religion. It is vital that there be political and military protection of Muslims by Muslims to remove the temptation of apostatizing by taking the disbelievers as *awliyā'*.

This is related to actual combat, which is more serious than buying and selling. As discussed in 1.2 and 1.3, economic warfare is an essential part of modern warfare, so by extension, it would be not only permissible, but necessary, for Muslims to participate in these parts of warfare to the extent of their ability.

The premise that national leaders have the best interests of the Muslims at heart is absurd. An *imām* of a unified Islamic state may make decisions according to the interests of the *ummah*, but the Muslims are ruled by tens of individual rulers each pursuing their personal interests and the interests of small territorial entities engineered by colonizers to weaken and divide the *ummah*.

Nationalist political identities and methodologies are insufficient for confronting the current occupation and colonization of the Muslim lands. Allāh will only support and grant victory in this struggle to those acting on the basis of Islamic identity according to principles of the Qur'ān and *sunnah*. Both revelation and reality bear witness to this.

If a leader who appeared to be ruling according to Islam and the interests of the Muslim *ummah* asked his subjects not to boycott, it could be correct to obey his command. However, such a scenario is so far from the reality of most Muslims that it is hardly worth mentioning here.

The principle that some types of boycotting could be harmful if implemented without qualified leadership is correct. To avoid this danger, we must engage in active *shura* with individuals who have knowledge of *shari'ah* and the present realities and who we know to have the best interests of the entire *ummah* at heart. This book is intended to contribute to such consultation.

5.2 The Prophet ﷺ did business with the kuffār

Some opponents of the boycott justify their support for businesses from the West by arguing that it is *halāl* to buy and sell from the disbelievers. There are a number of evidences for the permissibility of business dealings with disbelievers.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌ طَوِيلٌ بِغَمْ يَسْوَقُهَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَيْعًا أَمْ عَطِيَّةً؟ أَوْ قَالَ: أَمْ هِبَةً؟ قَالَ: لَا، بَلْ بَيْعٌ. فَأَشْتَرَى مِنْهُ شَاةً.

'Abdur Rahman ibn Abi Bakr reported: We were with the Prophet, peace and blessings be upon him, when a tall man from the idolaters with matted hair came driving sheep. The Prophet said, "Are they for sale or a gift?" The man said, "No, they are for sale." The Prophet purchased an ewe from him.⁷⁴

عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ وَأَرْهَنَهُ دِرْعَهُ.

'Āishah, *radīyAllāhu 'anhā*, narrated that the Prophet ﷺ bought food from a Jew on credit, giving his armor as collateral.⁷⁵

عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَ وَدِرْعُهُ رَهْنٌ عِنْدَ يَهُودِيٍّ بِلَاثِينَ صَاعًا مِنْ شَعِيرٍ.

Ibn Abbas, *raḍī Allāhu 'anhu*, narrated the Prophet ﷺ died while his armor was pawned to a Jew of 30 *sā*'s of barley.⁷⁶

Further evidence cited for the permissibility of business dealings with the *kuffār* is that the Prophet ﷺ made an agreement with some Jews to let them cultivate the lands of Khaybar in exchange for half of the produce of the lands.

⁷⁴ Sahih al Bukhari, 2216

⁷⁵ Sunan Ibn Majah, 2436

⁷⁶ Sunan Ibn Majah, 2439

Based on this evidence, the scholars of Islam have agreed on the basic permissibility of trading with the *kuffār*. However, the goods traded should in no way help the *kuffār* in their war efforts against the Muslim or in their religion. This includes raw materials— for example, a Muslim is not allowed to sell iron to the disbelievers, because they could use it to manufacture weapons.

Some scholars also distinguished between war and peace time. Ibn al-Majshun, *raḥimahullāh*, a *mufti* of Madina in the time of Harun ar-Rashid, said that it was allowed to sell food to disbelievers from the *dar al-harb*⁷⁷ during a time where there was a truce, but forbidden during times of war.⁷⁸

As for services, the scholars agreed on the permissibility of a *kāfir* working for a Muslim, but they differed on the issue of a Muslim working as an employee for a *kāfir*. According to the Kuwaiti Encyclopedia of Fiqh, the Ḥanafīs allowed serving disbelievers, but viewed it as reprehensible, since being an employee is a kind of humiliation, and it is not appropriate for a Muslim to humiliate himself, especially to a *kāfir*.

The Mālikīs divided working for *kuffār* into four categories; permissible, disliked, prohibited, and haram. Permissible work is work that a Muslim performs for the *kāfir* in the house belonging to the Muslim, for example, manufacturing an item for the *kāfir* in a home workshop. It is hated (makruh) for him to work for a *kāfir* in a way that the *kāfir* has complete control over actions of the Muslim, without the Muslim being under his authority, such as being indebted to the *kaafir* or leasing from him. *Mahzūr* work (prohibited due to temporal factors) is work where the Muslim is under the control of the *kāfir*, and *haram* (prohibited in itself) is work that involves doing *haram*, such as pressing wine or herding pigs.

The difference between prohibited and *haram* here is that with the prohibited work, the wages are *ḥalāl* although the work itself is not allowed due to the humiliation, but with *haram* work, the wages must be given in charity.

The Shafis held that it is not allowed for a Muslim to be an employee to a *kāfir*, and so did the Hanbalis.

Two issues become clear from these views:

- 1) Economic activity should not help the war-making capacity of the *kuffār*.

⁷⁷ The abode of war, a term used to describe lands not ruled by Islam.

⁷⁸ Manh al Jaleel Sharh Mukhtasr Khalil, 4/443

- 2) Muslims should not be placed in a position of humiliation by the economic activity.

The scholars cited evidences for these conditions, including:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكُفَّارِ عَلَى الْمُؤْمِنِينَ سَبِيلًا

...never will Allāh give the disbelievers over the believers a way [to overcome them].⁷⁹

Present economic relations between the Muslims and the *kuffār* fail to meet both of these conditions. Many of the economic relations between Muslims and *kuffār* help the war efforts of the *kuffār* both directly and indirectly, and the overall patterns of relations result in the humiliation of the Muslims. So we cannot say that the current model of economic relations between the Muslims and the *kuffār* is *halāl*. While individual purchases may appear innocent, they are part of an overall pattern of cultural and economic subjugation of the Muslims, and we must do whatever is in our power to change this pattern.

The hadith used as evidence for trading with the disbelievers mention essential goods like grain and sheep, not luxury products or cultural symbols like McDonalds or Coca Cola. Also, the narrations about Khaybar are in the context of the dominance of the Muslims—the land was rented out to the Jews in a manner similar to feudal serfs. This clearly elevated the honor of the Muslims and humiliated the disbelievers.

The dominance of the *kuffār* over the Muslims depends on a pattern of trade where Muslim countries predominantly export raw materials and human capital, and import value-added goods like prepared foods and beverages, fashion, cosmetics, perfumes, hygiene products, lifestyle products, machinery, home furnishing, as well as services like education, consulting, and entertainment. The economies of the disbelievers depend very much on access to markets in Muslim countries, and this has become a structural characteristic of trade between the Muslim lands and the West.

This trend emerged over the last few hundred years and was part of the West's strategy for war. This stratagem must be countered, just as we would develop new techniques to counter any other new development in warfare.

Arguing that trading with the *kuffār* is allowed has no relevance to the discussion on boycotts, because the issue here is not one of prohibiting purchases from the disbelievers. Rather, it revolves around the obligation to expel or subdue the disbelievers dominating

⁷⁹ Surah an-Nisa', 141

the Muslim lands. It is not forbidden to purchase from the disbelievers, and in many cases it may still be necessary, but it is also necessary to boycott their products as part of weakening and fighting them.

This goes back to the principles mentioned in 1.2:

الوسائل لها أحكام المقادير

The rulings on the means are like the rulings on the ends.

أَنْ مَا لَا يَمْكُرُ الْوَاجِبُ إِلَّا بِهِ فَهُوَ وَاجِبٌ

Whatever is necessary to complete an obligation is itself an obligation.

The obligation is not only to repel and subdue the enemy forces occupying our lands, but also to repair the damage done by cultural and economic colonization, as these forces are especially vital to their war effort in the modern era.

Observing the Cold War between the Soviet Union and the US, a commentator once said, “There is more power in rock music and blue jeans than in the entire Red Army.” American culture appealed so much to the population of the Soviet Union that it undermined people’s support for the government. You cannot fight and win a war when you love and enjoy the culture of your enemy. Many Muslims today have become enamored with Western culture, partly due to the military and economic power of the West, but also because of flashy, manipulative marketing campaigns.

This is part of the reality that the Messenger of Allāh ﷺ warned us about:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "لَتَتَّبَعُنَّ سَنَّ مَنْ كَانَ قَبْلَكُمْ شِبَّرًا شِبَّرًا وَذِرَاعًا بِذِرَاعَ، حَتَّىٰ لَوْ دَخَلُوا بَحْرًا ضَبٌّ تَبِعُهُمُ الْيَهُودُ وَالنَّصَارَىٰ قَالَ "فَمَنْ

Abū Sa‘īd al-Khudrī narrated that the Prophet ﷺ said “You will certainly follow the ways of those who came before you hand span by hand span, cubit by cubit, to the extent that if they entered the hole of a lizard, you will enter it too.” We said: “O

Messenger of Allāh, (do you mean) the Jews and the Christians?" He said: "Who else?"⁸⁰

While the Prophet ﷺ did not engage directly in boycotts himself, many of the military actions he took were intended to hurt the *mushrikīn* economically. Most of the first military expeditions of Islamic history targeted the caravans of the Quraysh, disrupting their economic strength as part of a strategy which culminated with opening Mecca to Islam. In this sense, striking the economic lifelines of the disbelievers is from the sunnah, even if it is also permissible or necessary to buy from them at times.

5.3 Boycotts are not effective

Another argument brought against boycotts is that they are pointless since their impact is so small. Why should we inconvenience ourselves to do something that barely harms the enemy?

While it is true that most boycotts are not effective, a well-organized and sustained boycott can be very effective. It is not enough to calculate the losses in revenue alone. The news of a boycott often leads to the stock prices of boycotted companies dropping. This can trigger a chain reaction where investors withdraw their money, causing share prices to drop further. The boycott against Starbucks in the aftermath of the *Tufan al-Aqsa* operation in Gaza was one factor leading to losses of \$11 billion US dollars in the company's share price.

Reduced revenues and reduced share price mean less tax paid to hostile governments and less operating capital business can use to obtain credit and expand their operations. The publicity surrounding boycotts can also do serious brand damage— brand value can be an important part of the overall value of a company, so permanent negative associations with a company can lead to permanent losses in a company's market position.

This has very limited impact on the actual warmaking capacity of the disbelievers, but it can push other companies not to publicly support or donate to the Zionist occupation. This reduction in moral support can have an important psychological effect. If Zionists or other oppressive *kuffār* feel isolated or that the world is viewing them as the monsters that they are, it can cause them to feel shame and remorse. If they do not fear Allāh, many of them fear the censure of human beings.

⁸⁰ Sahih al Bukhari, 1397

Boycotts against nations have also been effective in the past. During the Napoleonic wars, France attempted to gain commercial dominance of Europe by banning all British imports. It did not have the intended effect of destroying the British economy, but it did boost French businesses. Along with the war, it also caused inflation and high unemployment in Britain. This resulted in civil unrest and rebellions which were put down by the British military at considerable cost.

Jews worldwide boycotted German products before the Second World War, leading to a reduction of around 25% in imports from Germany to the US. This led Nazi propaganda minister Joseph Goebbels to say about the boycott: “We still feel ourselves handcuffed and threatened by this cleverly thought-out plot... This boycott is causing us much concern, for it hangs over us like a cloud.” The boycott caused significant damage, including forcing the entire board of the Hamburg-American shipping line to resign.

During the racial apartheid regime in South Africa, many individuals and governments worldwide boycotted South African companies and products. This was a significant factor in the eventual decision to end apartheid.

A strong and sustained boycott can do serious damage, and even if the benefit is small, it also brings with it many other benefits mentioned in section 3. There is no doubt that a concerted and organized boycott by the whole Muslim ummah can be a formidable political and economic force. The effectiveness of boycotts can also be greatly enhanced by implementing the suggestions in this book and expanding their scope and intensity.

5.4 Everything is connected anyway

Some argue that boycotts are impractical or pointless because of the nature of the modern economy. There is some truth to this. As discussed in 2.3, changing from one brand to another may have a very limited impact.

Buying coffee from a local coffee shop rather than a corporate chain will reduce profits of the large coffee company, but the small shop probably ships coffee beans using the same ships; the beans are probably processed and brewed with machines made by the same factories, which source their tools and electricity from the same corporations. The local shop probably uses similar financial services and accounting software as the corporate coffee shop. In many cases, large corporations end up paying lower effective tax rates by using loopholes, offshore banking havens, and political lobbying, so buying from the small

shop could actually mean more of your coffee purchase goes to an anti-Islamic government.

Especially when purchasing highly processed items, ingredients are sourced from a global web of corporations, most if not all of which have numerous relations with pro-Zionist corporations and governments. It could be that switching from a pro-Zionist brand or corporation based in occupied Filasṭīn just means that you are indirectly buying many of the same ingredients used by the company you are boycotting.

This is why this book advocates a more comprehensive approach to boycotting. More than boycotting a handful of corporations, the goal is to withdraw from the entire Zionist-dominated world order, whether by small steps or big jumps, and build up the Islamic economy. This vision only makes sense in the context of a broader project to build a political and economic order based upon *sharī'ah* by means of *jihād fi sabilillah*. The typical corporate boycotts are indeed highly ineffectual, but they are still praiseworthy because they can still reduce the overall income of hostile states, even if by a small amount.

Economic systems based upon *ribā* are bound to fail as per Allāh's promise:

يَعْلَمُ اللَّهُ الرِّبُوُّ وَرِبُّ الْصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كُفَّارٍ أَثِمٍ

Allāh destroys interest and gives increase for charities. And Allāh does not like every sinning disbeliever.⁸¹

The seeming wealth and power of the disbelievers is an illusion and a test for us, and their failure in this world and the hereafter is certain. However, contributing to their economic power delays their failure, and helping to accelerate their fall is a source of great blessings— it means to live in harmony with and in submission to the will of Allāh, *subḥānahu wa ta`ālā*. A single grain of wheat removed from their war chest may have great weight on the scales on the Day of Judgment. Allāh knows, and we know not.

The solution to the ineffectiveness of many efforts to boycott is not to resign and give up, but rather to find new and more effective ways to boycott. Someone who makes an effort to support their brothers and sisters in Islam, and makes even small personal sacrifices to that effect, deserves to be encouraged and supported in that. The Prophet ﷺ said:

⁸¹ Surah al Baqarah, 276

"لا تحقرن من المعروف شيئاً ولو أن تلقى أخاك بوجهٍ طليق"

"Do not belittle any good deed, even meeting your brother (Muslim) with a cheerful face".⁸²

It is fine to point out the problems with certain approaches to boycotting, but the best advice is that which guides the people to the truth. Criticizing defects without proposing better methods can cause discouragement and cut off potential benefits.

5.5 Boycotting will harm Muslims

Many argue that boycotting Western businesses will harm Muslims. These discussions usually revolve around Muslims who work for Western companies or who own branches of Western franchises. Some also argue that it will lead to financial losses for Muslim countries in general.

One article arguing this point was spread in the Arabic-language media by the Lebanese newspaper al-Nahar. It argued that Western companies add much to the economies of Muslim countries, and that boycotting these companies would cause more damage to these countries than the damage it would do to the West. Upon research, I discovered that the article was originally written by a Jew and former military officer in the forces of the Zionist occupation, and translated to Arabic by an Arab Christian.

Consider again the maxim:

درء المفسدة مقدم على جلب المصلحة

Repelling harm takes precedence over gaining benefit.⁸³

Patterns of economic relations between the Muslims and the *kuffār* have been built up in a way which is fundamentally harmful. As outlined in 5.2, trade between the Muslims and the *kuffār* no longer follows *shari'* guidelines, including the prohibition on providing materials that support the war efforts of the *kuffār* and entering into a humiliating state of

⁸² Riyad as-Salihin, 121

⁸³ Marāqī 'as-Sa'ūd

dependence. Removing the harm of this situation takes precedence over obtaining whatever benefit we might gain from it.

Muslims who are in a condition of dependence and derive their livelihood from economic networks controlled by Jews and Christians will have difficulty making changes. Likewise, getting out of prison often entails harm, whether paying expensive legal fees, a ransom, or risking bodily harm during an escape. This does not mean that a Muslim should stay in prison to avoid this harm. These harms are part of removing the greater harm of imprisonment.

Earning a livelihood is a means of seeking benefit, but an invading force assaulting the lives, honor, and religion of the Muslims is a very severe harm. Imagine if a man's home were attacked by bandits who assaulted his family, and he left to go to work during the attack, saying that he needs to provide for his family. Clearly, repelling the harm of the attack takes precedence over seeking the benefit of providing for his family.

Abandoning *jihād* is a tremendous calamity, and the Prophet ﷺ warned us about this.

عَنْ أَبْنَىْ عُمَرَ، قَالَ سَعِيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "إِذَا تَبَاعَتْ بِالْعِيْنَةِ وَأَخْذَتُمْ أَذْنَابَ الْبَقَرِ وَرَضِيْتُمْ بِالنَّرْعَ وَتَرَكْتُمُ الْجِهَادَ سَلَطَ اللَّهُ عَلَيْكُمْ ذُلَّةً لَا يَنْزَعُهُ حَتَّىٰ تَرْجِعُوْا إِلَى دِيْنِكُمْ"

Abdullah ibn Umar, *raḍī Allāhu `anhu*, said 'I heard the Messenger of Allāh ﷺ say, "When you enter into 'inah transactions⁸⁴, hold the tails of oxen, are pleased with agriculture, and give up conducting *jihād* (struggle in the way of Allāh). Allāh will make disgrace prevail over you, and will not withdraw it until you return to your original religion."⁸⁵

Jihād necessarily entails risk and loss, and economic warfare is no exception. There may be circumstances where the losses of boycotting exceed the gains. As in every war, some battles are won while others are lost. The approach to economic warfare, as with any aspect of war, requires constant analysis and adjustment, both on the individual and collective levels. Battles involve attacks and counterattacks. We cannot expect that we will inflict harm upon the enemy without facing retaliation.

⁸⁴ A form of *ribā*. Selling on credit on condition that you will rebuy it at a lower price.

⁸⁵ Sunan Abu Dawud, 3462

In the Meccan period of prophecy, the tribes of the Quraysh coordinated a boycott against Banū Hāshim to try to force them to withdraw their protection from Rasulullah ﷺ. During the boycott, the Muslims faced extreme difficulty, including severe hunger and poverty. Rasulullah ﷺ could have easily gotten out of this hardship by simply agreeing to stop calling to tawhīd publicly, but he did not. This illustrates that it is not necessarily correct to leave off something obligatory just because it brings some hardship. Allāh, subḥānahu wa ta`ālā, says:

وَلَنْ يُؤْنِنَنَّكُمْ بِشَيْءٍ مِّنْ أَنْخُوفِ وَأَجُوعٍ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالْمُتَّرَاتِ وَبَشِّرُ الصَّابِرِينَ

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient.⁸⁶

Those who fear losses also often forget that there will also be gains from other directions. As often happens, when one door closes, another opens.

عَنْ أَبِي قَتَادَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّكَ لَنْ تَدْعَ شَيْئًا لِّلَّهِ عَزَّ وَجَلَّ إِلَّا بِدَلَّكَ
اللَّهُ بِهِ مَا هُوَ خَيْرٌ لَّكَ مِنْهُ

Abu Qatadah, *raḍī Allāhu `anhu*, reported the Prophet ﷺ said, "Verily, you will never leave anything for the sake of Allāh Almighty but that Allāh will replace it with something better for you."⁸⁷

For example, if business owners in Muslim countries terminate their contracts with Western franchises, there is no need for the workers to lose their jobs, because the businesses can simply rebrand. After the Russian invasion of Ukraine, the US put sanctions on Russia. The owner of the Russian McDonalds franchise rebranded his restaurants as "Vkusno i Tochka" which translates as "Delicious, period." The workers kept their jobs and the owner is still making a profit.

If a restaurant chain in a Muslim country were to terminate their contract with Western chains, they would certainly receive a large amount of support from Muslims who are sympathetic to the Palestinian cause. In Oman, some Omani businessmen sympathetic to

⁸⁶ Surah Baqarah, 2:155

⁸⁷ Musnad Ahmad, 23074

the Palestinian cause offered to hire anyone who quit their job at a Western company as part of the boycott. So while Muslims working for or investing in Western companies may lose some money, other companies owned by Muslims will begin to earn more. This will also generate more jobs and allow workers to shift toward working for Muslims rather than disbelievers, which is a desirable outcome from the perspective of the jurists of Islam, as described in 5.2.

5.6 The amount of money going from Western corporations to war efforts by the *kuffār* is insignificant.

Another common argument against boycotts, especially in Muslim-majority countries, is that many of the boycotted businesses are franchises owned by Muslims, and that the employees that work for them are Muslims. They argue that since these franchises are locally owned, most of the profits stay in the Muslim countries and do not, or only minimally support the war efforts of the *kuffār*.

Consider the case of McDonald's in Saudi Arabia.

The Saudi fast food sector is estimated at \$8.66 billion annual revenue.

McDonald's market share: ~28.8%

$28.8\% * \$8.66 = \2.49 billion

A conservative estimate of the franchise fee paid to McDonald's is around 5% of total revenues. This is typical at US McDonald's franchises, and is likely higher in Saudi Arabia, but 5% is still a fair approximate estimate.

$\$2.49$ billion * 5% = \$124 million

Two thirds of this money will go to operating expenses like salaries for McDonald's employees, business development, marketing, etc. Most of this will likely go to labor costs, which will be taxed in the US at an average of 24.8%.

The other third is corporate profit, which will be taxed at around 20%, and will go to wealthy investors who will probably also pay around 20% capital gains tax.

So a low end estimate of the tax paid to the US government on McDonald's profit would be around 20%.

$$20\% * \$124 \text{ million} = \$24.8 \text{ million}$$

Around 16% of US tax revenues go directly to the military, but this doesn't include other military related expenses like veteran's benefits and interest on debt from past military expenditures (including things like purchasing and maintaining the Zionist occupation's "Iron Dome" system). If the number is adjusted to include these expenses, it is closer to 47%.

$$\$24.8 \text{ million} * 47\% = \$11.65 \text{ million}$$

In the first month of the war in the aftermath of the Tufan al-Aqsa operation, 10,000 Palestinians were killed and 24,000 injured. This works out to about ~350 killed and 850 wounded per day. Around 40% of these were children, of whom 140 killed and 340 injured.

Israel's cost for the war during this period was around \$246 million a day, so \$11.65 million toward US military expenses (which includes direct financing for the bombs used in Gaza) pays for about 67 minutes of the Zionist war effort.

67 minutes is ~4.6% of a day, which equals 16 Palestinians killed (including 6 children) and 39 injured (including 16 children). This is the approximate contribution of McDonald's franchises in Saudi Arabia alone to the war in Filastīn in one year.

The franchises operating in these countries are aware of this public relations problem, so some have made donations to Gaza to try to avoid getting hit with boycotts. McDonalds in Saudi, for example, donated around \$500,000. This is quite small compared to the approximately \$24 million they contribute to the US government every year. Also, this aid will be filtered through international organizations, which means not all of it will reach Palestinians anyway. Furthermore, the salaries of the aid workers that deliver the aid will also likely be taxed by hostile governments.

This is the contribution of the revenues of just one corporation from one Muslim-majority country. There are hundreds of such corporations operating across dozens of countries, and hundreds of millions of Muslims are purchasing from them. In the vast majority of cases, the products Muslims are buying from these corporations can be easily replaced by products from other sources.

5.7 If we boycott so many things, we will go back to the Middle Ages

Another common line of argument against boycotting is that it will lead to losses in standard of living, especially through a loss of access to Western technology. This relates to the idea that Western technology makes life better, a misconception which is key to the economic colonization of Muslim lands by the West.

First, what is the purpose of life? The purpose is to worship Allāh, *subḥānahu wa ta`ālā*:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I did not create the jinn and mankind except to worship Me.⁸⁸

Is a high degree of economic cooperation with the West necessary for correct worship of Allāh, *azza wa jalla*? Is Western technology necessary to worship Allāh, *azza wa jalla*? Obviously not. Do these technologies help us at all in our worship? In fact, people today generally work much more than they did in the past, and much of this work is to pay for unnecessary luxuries. Modern lifestyles are leaving us with less time for worship; historical researchers argue that medieval European peasants had much more free time than modern workers, and living conditions in pre-modern Europe were worse than they were in the Muslim lands.⁸⁹ At the time, the Muslims were economically dominant while Europe was relatively impoverished.

Some argue that these technologies have become necessary today. In many cases, what appears to be necessary is only necessary because of imitating the *kuffār* in the first place. For example, many people need to have a car to go to work, but the reason that cars have become necessary is because of approaches to city planning which force people to buy cars. These methods of city planning were originally developed in the United States under the pressure of oil companies to push more people to buy cars. This is easy under a democracy, since anyone with money can manipulate the law. Muslims who studied in American universities have returned to their home countries and now build cities according to these same principles.

⁸⁸ Surah adh-Dhariya, 56

⁸⁹ See *The Overworked American: The Unexpected Decline of Leisure* by Juliet Schor

There are some apparent benefits to this economic cooperation and technology, such as the use of military technology for *jihād* and medical technology for treating Muslims who are sick or injured, but people rarely consider the harms of this technology. Military technology is itself used as a weapon of war by the West to generate a state of permanent dependence in Muslim countries. Furthermore, they only sell inferior versions of the technology to ensure that Muslim countries that purchase their weapons will never be able to challenge the West in a conventional conflict.

The same applies with medicine; Western medical techniques depend both on expensive technologies and education which are controlled by the West. While these technologies and medicines may help some Muslims, the profits the *kuffār* derive from this trade go toward massacring Muslims and spreading ideologies of *kufr*. In many cases, the effectiveness of this technology is also greatly exaggerated by the myopic perspective of Western materialist science.

Even aside from the fact that modern, Western lifestyles are detrimental to the true purpose of life, it has not even really raised our material quality of life. Western technology raises quantity, but not quality, of life; there is more food, but it doesn't taste as good, and people live longer, but not as fully. Having more food or living longer does not benefit the people, because so much more of their lives are filled with stress and toxins generated to maintain this model of production.

Wealthy elite in the West now spend much of their wealth trying to go back to escape this supposed "progress." They pay high prices for food grown according to traditional methods, without synthetic fertilizers and pesticides. They pay large amounts of money to travel to remote areas where they can escape the noise, air pollution, stress and radiation of modern cities. They pursue extreme sports such as skydiving and motorcycling to fill the sense of emptiness they feel from having removed all material hardship from their lives.

A major purpose of Western education is to indoctrinate Muslims with a worldview that makes them believe that modern lifestyles have improved the human condition. This belief is the keystone of the neo-colonial domination of Muslim lands by the West, because it drains the will to fight from the Muslims. How can you fight when you believe that your enemy's domination over you is bringing you benefit?

This does not mean that we should abandon all technology. However, at the least we should be more aware of its harms and seek to reduce our dependence upon it. Not everything that appears to be a loss is actually a loss. Previous highly technologically advanced civilizations have collapsed under the weight of their own corruption, and Allāh,

subhānahu wa ta`ālā, reminds us in His Book of what has occurred in the past to powerful civilizations:

أَوْ لَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَدْقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً
وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مَا عَمَرُوهَا وَجَاءُهُمْ رَسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمُهُمْ
وَلَكِنْ كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

Have they not traveled through the earth and observed how was the end of those before them? They were greater than them in power, and they plowed the earth and built it up more than they have built it up, and their messengers came to them with clear evidences. And Allāh would not ever have wronged them, but they were wronging themselves.⁹⁰

Around the world, there are impressive structures and monuments left in ruins by civilizations that are now gone. This is evidence that technology is not permanent, but something that rises and falls with the cycles of history. Western civilization is already showing many signs of decline, and many scholars believe that the description of the end times in hadith are an indication that the present technological order will not last.

Based on both Prophetic hadith and logical analysis of history, the decline of the present technological order is almost certainly inevitable. In this case, refusing to carry out obligations because of fear of losing some modern technology is simply refusal to accept *qadr*.

Modern, Western technology, especially when we view its historical roots and the long-term consequences, is absolutely an overall harm. Some of the evidence of this include the following factors:

- **Environmental pollution.** Many diseases, in particular cancer, autoimmune diseases, and hormonal disorders, are caused by byproducts of processes used to manufacture modern technology. These processes also devastate ecosystems which play an important role in supplying us with clean air, water, and food. In addition, this contamination causes great suffering to animals, and it is known from

⁹⁰ Surah ar-Rum, 9

the Prophetic hadith that kindness to animals may be a means of entering *jannāh*,⁹¹ while cruelty to animals may be a means of entering hell.⁹²

- **Social problems.** Modern technology requires extreme inequality— ultra low income labor colonies supply raw materials and labor to more specialized, higher income production. These differentials are enforced through ever rising costs of immigration controls and rising deaths on the borders of high income regions.
- **Health problems.** Sedentary modern lifestyles lead to a large number of so-called “diseases of affluence.” These conditions include diabetes, heart disease, obesity, asthma, hypertension, alcoholism, depression, allergies, cerebrovascular disease, peripheral vascular disease, gout, and cancer. These conditions are all observed at much higher rates in countries with more technology.
- **Moral problems.** The development of Western technology was highly dependent on *ribā* financing. It’s very problematic to say that this technology is beneficial, because it means claiming that something good and beneficial emerged from something that Allāh, *subḥānahu wa ta`ālā*, prohibited, and this is impossible. Who claims that this technology can be produced without *ribā* should bring their evidence, because as of yet it has never happened.
- **Dependency problems.** While many modern technologies enable increased production, they also lead to extreme dependency. For example, antibiotics and medical technology increase the number of people who are unable to survive without modern medicine. Industrialized agriculture increases dependency on genetically modified crops raised with synthetic fertilizers and pesticides. Reliance on advanced surveillance and military technology enables maintaining a perpetual condition of extreme injustice. However, if there is a sudden reduction in the availability of these technologies (and this seems to be inevitable), the result will be a surge in famine, plagues, and conflict.

The pursuit of this “progress” has caused vast environmental damage and increasingly severe wars, since the economic system required to produce the modern technological order requires extreme inequality. So in fact, they are actually corrupting the earth while claiming that they are improving Allāh’s creation.

⁹¹ Sahih al Bukhari, 3321

⁹² Sahih al Bukhari, 2365

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّا نَحْنُ مُصْلِحُونَ

Whenever someone tells them: "Don't act spread corruption on earth," they say: "We are only improving matters!"⁹³

Even Western experts acknowledge that their current trajectory is completely unsustainable. There are no plausible models which convincingly demonstrate how their system can survive over the long term. As resource competition intensifies, rising costs will put increasing strain on supply chains, resulting in eventual failure. The growth phase of the last hundred years has been built on expanding access to world markets, but there is little room for expansion, but challengers of the liberal economic and technological model are growing stronger and more assertive relative to Western powers. Continued expansion of this nature is impossible.

Their only hope to maintain this system is to expand into space, but space travel is consuming huge amounts of resources and yielding very little return on the investment. Those investing in space travel, like Elon Musk and Jeff Bezos, are driving inequality by amassing huge sums of wealth to pay for this research. Dumping money into this fruitless venture intensifies inequality, which accelerates resource consumption via war and border control regimes. This in turn further aggravates the inequality and causes even more instability in a vicious cycle. The Western economic system, like all manifestations of *kufr*, is a dead end whose ultimate result is *jahannam*.

If we fully understand the harms of the way of life of the *kuffār*, we will not fear the prospect of losing access to it. This is not to deny the importance of using modern technologies and the benefit that can be derived from them, despite their overall harm being greater than their benefit. However, many technologies can be obtained as *ghanīmah* or spoils of war by seizing them from the *kuffār*. In this way we can still achieve many of the benefits of the technology without the harm of *haram* participation in hostile economic networks. Instead of strengthening the *kuffār*, seizing equipment and technicians actually weakens them.

It's also possible to purchase much less than we presently do by more effectively sharing equipment. It is not necessary for everyone to own a phone, laptop, and car which sit idle most of the time.

⁹³ Surah 'al-Baqarah, 11

Experience has taught us that societies that have less Western technology integrated are actually more likely and better able to resist Western occupation and field fighting forces. Effective Islamic insurgencies in recent years have been centered in Afghanistan, Somalia, Nigeria, Mali, and Yemen, which are all among the lowest countries on the UN “development” index. This is an indication that the UN’s idea of “development” is not something to strive for at all.

Technology, like any form of wealth, is a test. Will we be patient with what Allāh has decreed for us, or will we enter into *haram* to try to achieve “economic development”? Will we cling to the luxuries and pleasures that come with integration in the Zionist-dominated economic order, or will we face blockades and sanctions with faith and courage, in solidarity with our besieged brothers and sisters?

Technological progress, like anything from this *dunya*, is not something to cling to, especially when it requires abandoning the commands of Allāh.

5.8 You use a (insert item), so what’s the point of boycotting?

Some Muslims advised a businessman to stop selling Pepsi. The businessman then approached a Shaykh and told him that some young men who appear to be virtuous and upon the *sunnah* asked him to stop selling Pepsi. The scholar asked him if the young men were driving a car, and the businessman replied that they were— a Ford. The scholar then said that they should burn their car before telling him to stop selling Pepsi.

Opponents of boycotting frequently bring up such arguments. The logic goes that phones and laptops are produced by countries that support military efforts against Islam and the Muslims, so it is a double standard to call people to stop buying from Western brands while continuing to use these items.

The first problem here is a failure to distinguish between essential and non-essential items. We can all boycott non-essential items, because they are easily replaceable. You will not die if you don’t drink Pepsi. In fact, it’s much healthier to drink water, and also saves money. Even the businessman who starts selling cola produced by Muslim-owned companies rather than American companies may gain many new customers from Muslims seeking to boycott American companies.

What is essential may change from region to region; in some places, it is necessary to have a car to work certain jobs. In others it may be possible to live easily without a car. Giving up some items will cause considerable hardship, while giving up others will not.

Boycotting is not “all or nothing,” or black and white. It is upon us to do whatever we can to support the economic autonomy of the *ummah*— it is not upon us to burden ourselves with more than we can bear. Depending less on cars produced by the *kuffār* is a worthy long term goal, but it may be achieved in steps; it does not need to be achieved all at once.

This wisdom is embodied in a maxim of *fiqh*:

ما لا يدرك كله لا يترك كله

What cannot be fully obtained should not be fully abandoned.⁹⁴

It's impossible to boycott everything that deserves to be boycotted, but effort in that direction can have a real impact. It's absurd to say that one should give up this benefit just because one is not able to free ourselves of dependence on our enemies overnight.

The drivers of the Ford car and the Pepsi seller both need to make an intention to cut off their support for hostile nations and corporations. The Pepsi seller needs to look for ways to trade in alternative products that benefit the Muslims, and the drivers of the American car need to look for ways to either depend less on cars in general or to find other manufacturers. As discussed in sections 2.5 and 2.6, buying a car from a country other than America could bring some small gains. There are also more difficult options which could bring bigger gains, such as capturing cars as *ghanima* or reducing overall reliance on cars.

If you advise someone to boycott and they respond with: “But you use a car/phone/laptop/etc., why don’t you boycott that?” The response is: “You’re right, I should boycott the manufacturer of that item and I will work toward that, *in sha Allāh*. In the meantime, let’s boycott as much as we can without placing excessive hardship on ourselves.”

5.9 Boycotting is extremism

⁹⁴ Kitāb Durūs li ’ash-Shaykh Sālih ’al-Munjid, 90:15

A number of Muslims calling for boycotts have been accused of extremism. Since total economic dependence on the disbelievers has become the norm, trying to move away from this dependence appears as something strange. This recalls the hadith of the Prophet ﷺ:

بَدَأَ الْإِسْلَامُ غَرِيَّاً وَسَيَعُودُ غَرِيَّاً فَطُوبَى لِلْغَرَبَاءِ

“Islam began as something strange and will go back to being strange, so glad tidings to the strangers.”⁹⁵

There is no doubt that by modern standards the Prophet ﷺ and his companions, *rađī Allāhu ‘anhum*, would have been described as extremists. Hasan al Basri, *raḥimahullāh*, once said:

وَاللَّهُ لَقَدْ أَدْرَكَتْ سَبْعِينَ بَدْرِيَّاً، لَوْ رَأَيْتُهُمْ قَلْتُمْ مَجَانِينَ، وَلَوْ رَأَوْتُهُمْ خِيَارَكُمْ لَقَالُوا مَا هُؤُلَاءِ مِنْ خَلَقٍ

“By Allāh, I met seventy of the veterans of Badr. If you had seen them, you would have said ‘They are crazy!’ If they had seen the best among you, they would have said ‘These do not have any share [in the hereafter].’”⁹⁶

The sad reality is that almost every form of *jihād* is labeled as extremism today, so this is a standard tactic of *Shayṭān* and his *awliyā’* when seeking to make the path of Allāh appear crooked. It is possible to go to extremes with boycotting, but how do we distinguish between an appropriate level of boycotting and a level which is extreme or excessive?

Consider the original hadith on extremism:

أَنَسَ بْنَ مَالِكَ - رَضِيَ اللَّهُ عَنْهُ - يَقُولُ جَاءَ ثَلَاثَةُ رَهْطٍ إِلَيْيَّ بَيْوَتَ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَ عَنِ عِبَادَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَخْبَرُوا كَانُوهُمْ تَقَالُوا هَا فَقَالُوا وَأَنَّا نَحْنُ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ غُفرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ أَحَدُهُمْ أَمَا أَنَا

⁹⁵ Sunan Ibn Majah, 3986

⁹⁶ Hilyat al-awliyā”, 2/132

فَإِنِّي أَصْبِلُ اللَّيلَ أَبْدًا، وَقَالَ آخَرُ أَنَا أَصُومُ الدَّهْرَ وَلَا أَفْطِرُ، وَقَالَ آخَرُ أَنَا أَعْتَلُ النِّسَاءَ فَلَا أَتَزُوجُ أَبْدًا. بَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ "أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَّا وَكَذَّا أَمَّا وَاللَّهِ إِنِّي لَا خَشَاكُمْ لِلَّهِ وَاتَّقَاكُمْ لَهُ، لِكِنِّي أَصُومُ وَأَفْطِرُ، وَأَصْبِلُ وَأَرْقُدُ وَأَتَزُوجُ النِّسَاءَ، فَنِّي رَغْبَةً عَنْ سُنْتِي فَلَيْسَ مِنِّي

Anas bin Malik, *rađī Allāhu 'anhu*, narrated that a group of three men came to the houses of the wives of the Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ asking how the Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ worshiped (Allāh), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allāh's Messenger صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ came to them and said, "Are you the same people who said so-and-so? By Allāh, I am more submissive to Allāh and more afraid of Him than you; yet I fast and break my fast, I do pray [at night] but also sleep and I also marry women. So he who does not follow my tradition in religion, is not from me [not one of my followers]."⁹⁷

This hadith demonstrates that the path of the Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is a balanced and moderate way, and that holding firmly to his sunnah is a means of guarding against extremism. A common feature between all of these examples of extremism is that they involve bringing harm on oneself; not sleeping or eating enough can lead to weakness and health problems, and not marrying can lead to falling into *fitna*, psychological problems and loss of progeny.

We can apply the same logic to boycotting— we must take care to ensure the benefit of boycotting decisions outweighs the harm, as outlined in section 4. Behaving emotionally or impulsively can lead to bad outcomes.

Scholars aligned with the governments ruling over Muslim lands have argued against boycotts on the basis that laymen cannot judge what is in the interests of the broader community or not. There is some truth to this. Harmful boycotting decisions by overly enthusiastic and under-informed Muslims validate the view that such decisions should be made by qualified individuals. However, governments operating under the legal framework

⁹⁷ Sahih al-Bukhari, 5063

of Western, man-made law rather than *shari`ah* (and the scholars that support them) cannot be trusted to make these decisions.

This responsibility falls on Muslims with knowledge of the relevant domains, including *shari`ah*, business, politics, and economics, to communicate with each other and discuss best practices for boycotting. This discussion will become more relevant with more intensive and sustained boycotts affecting major business decisions and industrial policies. As it stands, however, very few people actually take boycotting to a level which can truly be seen as excessive or extreme. On the contrary, most Muslims currently limit boycotting to a few brands, and could do much more without bringing any harm to themselves.

5.10 Non-boycotted goods are too expensive

In many cases, products produced by Muslims on a small scale can be more expensive than mass produced products made by large corporations. Once a corporation or nation has cornered the market, they are able to produce at a much lower price than smaller competitors. This is because the scale of the production is so big that large corporations achieve “economy of scale.” This is why companies with backing from Zionist capital are capable of gaining market dominance.

To fight this, Muslims must provide alternative products and Muslim consumers may need to purchase more expensive products from Muslim producers. By purchasing such products, you are not only taking away money from the war machine of the *kuffār*— you are also building the economic capacity of the Muslim ummah. Paying higher prices to purchase goods from Muslims must be viewed as an investment in the development of an Islamic economy.

If boycotting becomes a permanent lifestyle change, the sales volume of Muslim producers will increase and so will their overall efficiency. This will lead to lower prices in the long run, which will make it easier for others to transition to purchasing from Muslims and Muslim-owned companies. Reforming and restructuring the economy requires patience, and these efforts must ultimately be accompanied by military struggle. However, restructuring patterns of economic activity and military struggle can be complementary, so we don't need to wait until we are living under a genuine Islamic state to begin this process.

6. Conclusion: A Prelude to War

In the best case, a boycott is a prelude to war. This was the case in WW2; boycotts on Germany began years before the war. Boycotts will be most effective with this intention.

Trade represents a relationship of mutual benefit. Through lies and distortions, the Christians and Jews have convinced many Muslims to believe that our trade relations with them are mutually beneficial. In reality the relationship is exploitative.

In the aftermath of the “al Aqsa Flood” operation in Gaza in 1445 Hijri, one of the only major actions to strike at Zionist influence was attacks on international shipping originating from Houthi controlled Yemen. Despite the overwhelming majority of Muslims in the regions wanting to take military action against the Zionists, the governments of these countries did not act. Why did the Houthis act while others did not?

Northern Yemen was already under sanctions for almost 10 years. This meant that they had very little to lose by taking action; most of their supply chains were already local, so the threat of international isolation was much less potent. This draws attention to a little understood reality— in this war between *īmān* and *kufr*, food and electricity can be a more dangerous weapon than the bombs and missiles used to massacre the Muslims.

Bombs can only martyr a handful of Muslims, but their family and brothers in religion live on, fortified to carry on the struggle by the viciousness, injustice and cruelty of the enemy. Food and electricity, on the other hand, can pacify entire populations into inaction, living like cattle waiting for their turn for the slaughter. This brings to mind the hadith:

عَنْ عَمِّرِو بْنِ عَوْفٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهُ لَا يَخْشَى عَلَيْكُمْ وَلَكُنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسْطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكُمْ كَمَا أَهْلَكُتُهُمْ

Amr ibn Awf said that the Messenger of Allāh ﷺ said, “By Allāh, it is not poverty that I fear for you, but rather I fear you will be given the wealth of the world, just as it was given to those before you. You will compete for it just as they competed for it, and it will ruin you just as it ruined them.”⁹⁸

⁹⁸ Sahih al Bukhari, 3158

Control takes the form of rewards and punishments. Participation in global markets, including job opportunities, degrees, technologies which render food so abundant that people begin to waste it, and entertainment are rewards for those who serve the interests of the *kuffār*. Constricting access to these rewards is a punishment for those who do not cooperate. If resistance continues, coups and military interventions follow.

Boycotting, beyond cutting off support for hostile economies, is a voluntary way of beginning the process of exiting service to the *kuffār* and preparing for the “punishment” that comes with that. It is preparation for moving from the service of the *awliyā’* of *Shayṭān* to the service of *ar-Rahman*.

Those who prepare themselves by seeking out alternate patterns of economic activity now will be better prepared fighting in the path of Allāh, *subḥānahu wa ta`ālā*, when the time comes. They are removing from their necks one of the ropes used by the *kuffār* to subjugate and control the Muslims.

To maintain their power, the *kuffār* need the subservience and submission of the Muslims. A concentrated boycott by an entire country could even provoke the *kuffār* to attack, since many Muslim countries provide materials and services necessary for the maintenance of the Zionist-dominated world order. If the Muslims begin to reject their products, they will have to find other ways to extract the materials they need from Muslim lands, forcing them to turn to violence. In this way, widespread boycotting could lead to general *jihād*, which is the door to the mercy of Allāh, *subḥānahu wa ta`ālā*.

While this entails difficulty, it is a better outcome than our present circumstances, since it would force the Muslims to return to the neglected obligation of *jihād* in the path Allāh, *azza wa jalla*. *jihād* is a source of great blessings, and its neglect a source of humiliation and destruction of religion, lives, honor, and wealth.

This may seem very far away, and it may be— or it may be nearer than we expect. Allāh knows and we know not. For the meantime, to put this book into immediate focus, and to help clarify how it can transfer into immediate action, I will conclude by describing the impact that I hope this book has on the reader. If even some of these points are achieved, then the book has achieved its aim.

A general move away from industrially processed consumer goods.

I hope that readers will expand boycotts beyond a few prominently pro-Zionist brands to include the entire global network of Zionist-dominated institutions, knowledge,

production, and distribution. Instead of switching from American cola drinks to Arabic cola drinks, or from American fast food chains to Arabic fast food chains, I hope that readers will rediscover the drinks and foods of the *salaf as-salih* and of their ancestors who lived under the shade of *shari`ah*, and will take pride in these traditions and realize their superiority over the globalized trends that have supplanted them.

I hope that readers will seek out traditional Islamic clothing and develop and adapt these traditions to our present needs. I hope the readers will form strong social networks and groups that project the prestige of such clothing, and that will encourage a sense of shame about imitating the *kuffār* and chasing after their trends and products.

A greater awareness of the need for *hijrah* and *jihād*, and motivation toward them.

I hope that the reader will have a better understanding of the nature of economic colonialism and what is needed to escape it. I hope they will realize the impossibility of building Islamic economic networks under legal systems other than the *shari`ah*, and will invest their resources into supporting the establishment of *shari`ah* by means of *jihād fi sabilillah* and migrating to lands where *shari`ah* is implemented. I hope they will turn away from investing time, money, and energy into building careers and businesses on the unstable and corrupt foundation of oppressive man-made laws.

Less cooperation with un-Islamic governments.

I hope that the reader will realize how even seemingly beneficial actions by *kāfir* states, like development assistance, scholarships, investments in infrastructure, and economic cooperation, are actually part of a plot to dominate, control, and exploit the Muslims. I hope the reader will also realize how governments of Muslim lands (and the scholars that support them) have been complicit with this project. As a result, I hope readers will seek out the views of Islamic scholars independent of the regimes that collaborate with occupation by Western powers, many of whom have been imprisoned for speaking the truth, and increase in opposition for regimes that facilitate the economic colonization of the Muslim lands.

This opposition may take the form of finding means of earning a living without paying taxes, calling others to withhold support from the regimes, boycotting companies with close ties to the regimes, and taking all available actions that advance the restoration of *shari`ah* and *khilāfah*.

Formation of Muslim economic networks.

I hope that readers will seek to buy from, sell to, provide services to, contract services from, form companies and form partnerships with other Muslims who are aware of the dimension of economic warfare and colonization. I hope this will lead to the formation of international networks of business and trade centered in Muslim lands, which provide alternative means of earning a livelihood and obtaining necessities, helping to free Muslims from dependence on Zionist-dominated global economic networks.

This could start with something as simple as starting chat groups or meetups dedicated to discussing boycotting and supporting each other in implementing boycotts. It could escalate to independently learning skills in fields like chemistry, metallurgy, electronics and setting up production, either in areas ruled by *shari`ah* or clandestine underground operations. It might also involve establishing hawala money transfer networks, providing digital currency services, or building investment and financing platforms. At the very least, it will involve developing deeper connections with Muslims nearby and engaging in more exchange, trade, and mutual support with them.

Increased īmān.

I hope that more participation in boycotting, with the intention of supporting and moving toward *jihād* for the sake of Allāh, will increase the reader in īmān. I hope that engaging in more comprehensive and sustained boycotting will cause the reader to discover and connect with the beauty of Islamic culture and traditions as well as Muslim communities, and increase thereby in love for the Muslims and our history. And love for the believers is linked to īmān:

قال رسول الله صلى الله عليه وسلم : والذي نفسي بيده لا تدخلوا الجنة حتى تؤمنوا ولا
تؤمنوا حتى تhabوا أولاً أدلّكم على شيء إذا فعلتموه تحابيتم: أفسوا السلام بينكم

The Messenger of Allāh ﷺ said, "By Him in Whose Hand my soul is! You will not enter Jannah until you believe, and you shall not believe until you love one another. May I inform you of something, if you do, you love each other. Promote greeting amongst you (by saying *as-salāmu `alaykum* to one another)." ⁹⁹

I hope that through this book, the reader has realized or been fortified in the conviction that the West's claims to superiority are built on cruelty, exploitation, and injustice, and so

⁹⁹ Riyad as-Salihin, 378

will be shielded from doubts arising from claims about the supposed superiority of the West.

Therefore, I hope the reader will increase in hatred and enmity for the corrupting influence of Zionist-backed liberal globalism and for those who support and propagate it. This too is linked to *īmān*, not only because it entails abstaining from sins, but also according to the principle of love and hate for the sake of Allāh, *subḥānahu wa ta`ālā*:

"مَنْ أَحَبَّ اللَّهَ وَأَبْغَضَ اللَّهَ وَمَنْعَ اللَّهِ فَقَدِ اسْتَكْلَمَ الْإِيمَانَ"

"If anyone loves for Allāh's sake, hates for Allāh's sake, gives for Allāh's sake and withholds for Allāh's sake, he will have perfect faith."¹⁰⁰

If even some of these aims are achieved to some extent, then this book has succeeded in its goal. I ask Allāh, the Opener, to make this book a means of opening the minds of the Muslims to the reality of the oppression of the *kuffār* and their honeyed poison, and to make its effect a means of opening the Muslim lands and the entire earth for the rule of Allāh's noble *shari`ah*.

Lastly, this book is not meant to be an authoritative guide, but rather a contribution to developing an ongoing discussion on economic warfare. I encourage the reader to offer comments, advice, and criticism based on the Qur`ān, sunnah, and the Islamic scholarly tradition, as well as aspects of the present reality, or to pass it on to those who are capable of making such contributions.

May peace and prayer be upon our Master Muhammed, and upon his family and his companions and those who follow them upon righteousness until the Last Day.

And all praise belongs to Allāh, the Lord of *al 'Ālamīn*.

¹⁰⁰ Sunan Abu Dawud, 4681

Background of the author

Mohammed Ibrahim Ludwick studied history, post-colonial studies, and comparative religion in the United States, and received a bachelor degree in 1427 Hijri. He later studied global political economy in Germany, receiving a master's degree in 1435 Hijri. He accepted Islam near the end of his course of study partly due to recognizing Islam as an ideal political and economic system. Since then, he has studied Islam in Egypt and the Hejaz, and researches the relationship between *'aqidah* and institutions, geopolitics, and the intellectual history of the West.